



J. Bell del.
Printed for John Bell near Exeter Exchange Strand London March 1777.

J. Bell del.
Printed



W. H. Smith.
Printed for John Bell near Exeter Exchange Strand London March 1777.

Edw.
Print

BELL'S EDITION
The POETS of GREAT BRITAIN
COMPLETE, FROM
CHAUCER to CHURCHILL.



*Cui mens divinitior atque os
 Magna sonaturum, des nominis
 hujus honorem.*

Edwards del.

J. Hall Sculp.

Printed for John Bell near Exeter Exchange Strand London March 1st 1777.



THE
PARADISE LOST
POETICAL WORKS
OF
JOHN MILTON.

FROM
THE TEXT OF DR. NEWTON.

IN FOUR VOLUMES.
WITH THE LIFE OF THE AUTHOR,
AND A
CRITIQUE ON PARADISE LOST,

BY JOSEPH ADDISON, ESQ.

VOL. II.

EDINBURG:
AT THE Apollo Press, BY THE MARTINS.

Anno 1776.

POETICAL WORKS
OF
JOHN MILTON

THE TEXT OF DR. NEWTON.

IN FOUR VOLUMES.

WITH THE LIFE AND QUINOR



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VOL. II.

EDINBURGH

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1815.

PARADISE LOST.

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A POEM IN TWELVE BOOKS.

THE AUTHOR

JOHN MILTON.

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Cedite Romani! scriptores, cedite Græci! Property.

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IN TWO

Volume I. The First Book. Printed by the University Press, Cambridge.

VOL. II.

EDINBURGH:

AT THE GRIFFIN PRESS, BY THE MESSRS.

W. & A. GRIFFIN

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PARADISE LOST.

BOOK VI.

The Argument.

Raphael continues to relate how Michael and Gabriel were sent forth to battel against Satan and his angels. The first fight describ'd: Satan and his powers retire under night: he calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder: but they at length pulling up mountains overwhelm'd both the force and machines of Satan: yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserv'd the glory of that victory: he in the power of his Father coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment prepar'd for them in the Deep: Messiah returns with triumph to his Father.

ALL night the dreadless angel unpursued
Through Heav'n's wide champain held his way; till
Wak'd by the circling Hours, with rosy hand [Morn,
Unbarr'd the gates of Light. There is a cave
Within the mount of God, fast by his throne, 5
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes thro' Heav'n
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious Darkness enters, till her hour 10
To veil the Heav'n, though darkness there might well
Seem twilight here: and now went forth the Morn
Such as in highest Heav'n, array'd in gold

Empyreall; from before her vanish'd Night,
Shot through with orient beams; when all the plain
Cover'd with thick imbattel'd squadrons bright, 16
Chariots and flaming arms, and fiery steeds
Reflecting blaze on blaze, first met his view:
War he perceiv'd, war in procinct, and found
Already known what he for news had thought 20
To have reported: gladly then he mix'd
Among those friendly powers, who him receiv'd
With joy and acclamations loud, that one,
That of so many myriads fall'n, yet one
Return'd not lost: on to the Sacred Hill 25
They led him high applauded, and present
Before the seat supreme; from whence a voice
From midst a golden cloud thus mild was heard.

Servant of God, well done, well hast thou fought
The better fight, who single hast maintain'd 30
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony' of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care 35
To stand approv'd in sight of God, though worlds
Judg'd thee perverse: the easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorn'd thou didst depart, and to subdue 40
By force, who reason for their law refuse,

Right reason for their law, and for their king
Messiah, who by right of merit reigns.
Go Michael of celestial armies prince,
And thou in military prowess next 45
Gabriel, lead forth to battel these my sons
Invincible, lead forth my armed saints
By thousands and by millions rang'd for fight,
Equal in number to that godless crew
Rebellious; them with fire and hostile arms 50
Fearless assault, and to the brow of Heav'n
Pursuing drive them out from God and bliss
Into their place of punishment, the gulf
Of Tartarus, which ready opens wide
His fiery chaos to receive their fall. 55

So spake the sovran Voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of wrath awak'd; nor with less dread the loud
Ethereal trumpet from on high 'gan blow: 60
At which command the powers militant,
That stood for Heav'n, in mighty quadrate join'd
Of union irresistible, mov'd on
In silence their bright legions, to the sound
Of instrumental harmony, that breath'd 65
Heroic ardor to advent'rous deeds
Under their god-like leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,

Nor strait'ning vale, nor wood, nor stream divides 70
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread; as when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden to receive 75
Their names of thee; so over many a tract
Of Heav'n they march'd, and many a province wide
Tenfold the length of this terrene: at last
Far in th' horizon to the North appear'd
From skirt to skirt a fiery region, stretch'd 80
In battailous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portray'd,
The banded powers of Satan hasting on 85
With furious expedition; for they ween'd
That self-same day by fight, or by surprise,
To win the Mount of God, and on his throne
To set the Envier of his state, the proud
Aspirer, but their thoughts prov'd fond and vain 90
In the mid-way: though strange to us it seem'd
At first, that angel should with angel war,
And in fierce hosting meet, who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great Sire 95
Hymning th' eternal Father: but the shout
Of battel now began, and rushing sound

Of onset ended soon each milder thought,
 High in the midst exalted as a god,
 Th' Apostate in his sun-bright chariot sat,
 Idol of majesty divine, inclos'd
 With flaming cherubim and golden shields;
 Then lighted from his gorgeous throne, for now
 'Twixt host and host but narrow space was left,
 A dreadful interval, and front to front
 Presented stood in terrible array
 Of hideous length: before the cloudy van,
 On the rough edge of battel ere it join'd,
 Satan with vast and haughty strides advanc'd
 Came trowing, arm'd in adamant and gold;
 Abdiel that sight endur'd not, where he stood
 Among the mightiest, bent on highest deeds,
 And thus his own undaunted heart explores.

O Heav'n! that such resemblance of the Highest
 Should yet remain, where faith and realty
 Remain not: wherefore should not strength and might
 There fail where virtue fails, or weakest prove
 Where boldest, though to fight unconquerable
 His puissance, trusting in th' Almighty's aid;
 I mean to try, whose reason I have try'd
 Unsound and false; nor is it ought but just,
 That he who in debate of truth hath won
 Should win in arms, in both disputes alike
 Victor; though brutish that contest and foul,
 When Reason hath to deal with Force, yet so

Most reason is that Reason overcome.

So pondering, and from his armed peers
Forth stepping opposit, half way he met
His daring foe, at this prevention more
Incens'd, and thus securely him defy'd.

Proud, art thou met? thy hope was to have reach'd
The highth of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd at the terror of thy power
Or potent tongue: fool, not to think how vain
Against th' Omnipotent to rise in arms;
Who out of smallest things could without end
Have rais'd incessant armies to defeat
Thy folly; or with solitary hand
Reaching beyond all limit, at one blow
Unaided could have finish'd thee, and whelm'd
Thy legions under darkness: but thou seest

All are not of thy train; there be who faith
Prefer, and piety to God, though then
To thee not visible, when I alone
Seem'd in thy world erroneous to dissent
From all; my sect thou seest; now learn too late
How few sometimes may know, when thousands err.

Whem the grand Foe with scornful eye askance
Thus answer'd. Ill for thee, but in wish'd hour
Of my revenge, first fought for thou return'st
From flight, seditious angel, to receive
Thy merited reward, the first assay

Of this right hand provok'd, since first that tongue
Inspir'd with contradiction durst oppose 155
A third part of the gods, in synod met
Their deities to assert, who while they feel
Vigor divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win 160
From me some plume, that thy success may show
Destruction to the rest: this pause between
(Unanswer'd lest thou boast) to let thee know;
At first I thought that Liberty and Heav'n
To heav'nly souls had been all one; but now 165
I see that most through sloth had rather serve,
Ministring spirits, train'd up in feast and song;
Such hast thou arm'd, the ministring of Heav'n,
Servility with Freedom to contend;
As both their deeds compar'd this day shall prove. 170

To whom in brief thus Abdiel stern reply'd,
Apostate, still thou err'st; nor end wilt find
Of erring, from the path of Truth remote:
Unjustly thou deprav'st it with the name
Of Servitude to serve whom God ordains, 175
Or Nature: God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee, 180
Thyself not free, but to thyself intrall'd;

Yet lowly dar'st our ministring upbraid.
 Reign thou in Hell thy kingdom; let me serve
 In Heav'n God ever blest; and his divine
 Behests obey, worthiest to be obey'd;
 Yet chains in Hell, not realms expect: mean while
 From me return'd, as erst thou saidst, from flight,
 This greeting on thy impious crest receive.

So say'ing, a noble stroke he lifted high,
 Which hung not, but so swift with tempest fell
 On the proud crest of Satan, that no fight,
 Nor motion of swift thought, less could his shield
 Such ruin intercept: ten paces huge
 He back recoil'd; the tenth on bended knee
 His massy spear upstay'd; as if on earth
 Winds under ground, or waters forcing way
 Sidelong had push'd a mountain from his seat
 Half sunk with all his pines. Amazement seiz'd
 The rebel thrones, but greater rage to see
 Thus foil'd their mightiest; ours joy fill'd, and shout,
 Preface of victory, and fierce desire
 Of battel: whereat Michaël bid sound
 Th' arch-angel trumpet; through the vast of Heav'n
 It sounded, and the faithful armies rung
 Hosanna to the High'est: nor stood at gaze
 The adverse legions, nor less hideous join'd
 The horrid shock: now storming fury rose,
 And clamor such as heard in Heav'n till now
 Was never; arms on armour clashing bray'd

Horrible discord, and the madding wheels
Of brazen chariots rag'd; dire was the noise
Of conflict; over head the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rush'd
Both battels main, with ruinous assault
And inextinguishable rage; all Heav'n
Resounded, and had Earth been then, all Earth
Had to her center shook. What wonder? when
Millions of fire-encount'ring angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions: how much more of power
Army' against army numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat;
Had not th' eternal King omnipotent
From his strong hold of Heav'n high over-rul'd
And limited their might; though number'd such
As each divided legion might have seem'd
A numerous host, in strength each armed hand
A legion, led in fight yet leader seem'd
Each warrior single as in chief, expert
When to advance, or stand, or turn the sway
Of battel, open when, and when to close
The ridges of grim War: no thought of flight,
None of retreat, no unbecoming deed

That argued fear; each on himself rely'd,
 As only in his arm the moment lay
 Of victory: deeds of eternal fame
 Were done, but infinite; for wide was spread
 That war and various, sometimes on firm ground
 A standing fight, then soaring on main wing
 Tormented all the air; all air seem'd then
 Conflicting fire: long time in even scale
 The battel hung; till Satan, who that day
 Prodigious power had shown, and met in arms
 No equal, ranging through the dire attack
 Of fighting seraphim confus'd, at length
 Saw where the sword of Michael smote, and fell'd
 Squadrons at once; with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting; such destruction to withstand
 He halted, and oppos'd the rocky orb
 Of tenfold adamant, his ample shield;
 A vast circumference: at his approach
 The great arch-angel from his warlike toil
 Surceas'd, and glad, as hoping here to end
 Intestine war in Heav'n, th' Arch-foe subdu'd
 Or captive dragg'd in chains, with hostile frown
 And visage all inflam'd first thus began.

Author of evil, unknown till thy revolt,
 Unnam'd in Heav'n, now plenteous, as thou seest
 These acts of hateful strife, hateful to all,
 Though heaviest by just measure on thyself

And thy adherents: how hast thou disturb'd
 Heav'n's blessed peace, and into Nature brought
 Misery, uncreated till the crime
 Of thy rebellion? how hast thou infill'd
 Thy malice into thousands, once upright
 And faithful, now prov'd false? But think not here
 To trouble holy rest: Heav'n casts thee out
 From all her confines. Heav'n the seat of bliss
 Brooks not the works of Violence and War.
 Hence then, and evil go with thee along
 Thy offspring, to the place of evil; Hell,
 Thou and thy wicked crew; there mingle broils,
 Ere this avenging sword begin thy doom,
 Or some more sudden vengeance wing'd from God
 Precipitate thee with augmented pain.

So spake the Prince of angels; to whom thus
 The Adversary. Nor think thou with wind
 Of airy threats to awe whom yet with deeds
 Thou canst not. Hast thou turn'd the least of these
 To flight, or if to fall, but that they rise
 Unvanquish'd, easier to transact with me
 That thou shouldst hope, imperious, and with threats
 To chase me hence? or not that so shall end
 The strife which thou call'st Evil, but we stile
 The Strife of Glory; which we mean to win,
 Or turn this Heav'n itself into the Hell
 Thou fablest, here however to dwell free,
 If not to reign: mean while thy utmost force,

And join him nam'd Almighty to thy Aid,
 I fly not, but have sought thee far and high. 295
 They ended parle, and both address'd for fight
 Unspeakable; for who, though with the tongue
 Of angels, can relate, or to what things
 Liken on earth conspicuous, that may lift
 Human imagination to such highth 300
 Of godlike power? for likest gods they seem'd,
 Stood they or mov'd, in stature, motion, arms,
 Fit to decide the empire of great Heav'n.
 Now wav'd their fiery swords, and in the air
 Made horrid circles; two broad suns their shields 305
 Blaz'd opposit, while Expectation stood
 In horror; from each hand with speed retir'd,
 Where erst was thickest fight, th' angelic throng,
 And left large field, unsafe within the wind
 Of such commotion; such as, to set forth 310
 Great things by small, if Nature's concord broke,
 Among the constellations war were sprung,
 Two planets rushing from aspect malign
 Of fiercest opposition in mid sky
 Should combat, and their jarring spheres confound.
 Together both with next to 'almighty arm 316
 Up-lifted imminent, one stroke they aim'd
 That might determin, and not need repeat,
 As not of power at once, nor odds appear'd
 In might or swift prevention: but the sword 320
 Of Michael from the armoury of God

Was giv'n him temper'd so, that neither keen
Nor solid might resist that edge: it met
The sword of Satan with steep force to smite
Descending, and in half cut sheer; nor stay'd,
But with swift wheel reverse, deep entering shar'd
All his right side: then Satan first knew pain,
And with'd him to and fro convolv'd; so sore
The griding sword with discontinuous wound
Pass'd through him: but th' ethereal substance clos'd,
Not long divisible; and from the gash
A stream of nect'rous humor issuing flow'd
Sanguin, such as celestial spirits may bleed,
And all his armour stain'd ere while so bright:
Forthwith on all sides to his aid was run
By angels many and strong, who interpos'd
Defense, while others bore him on their shields
Back to his chariot, where it stood retir'd
From off the files of war; there they him laid
Gnashing for anguish and despite and shame,
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in power.
Yet soon he heal'd; for spi'rits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air

All heart they live, all head, all eye, all ear, 350
 All intellect, all sense; and as they please,
 They limb themselves, and color, shape or size
 Assume, as likes them best, condense or rare.

Mean while in other parts like deeds deserv'd
 Memorial, where the might of Gabriel fought, 355
 And with fierce ensigns pierc'd the deep array
 Of Moloch furious king; who him defy'd,
 And at his chariot wheels to drag him bound
 Threaten'd, nor from the Holy One of Heav'n
 Refrain'd his tongue blasphemous; but anon 360
 Down cloven to the waste, with shatter'd arms
 And uncouth pain fled bellowing. On each wing
 Uriel and Raphaël his vaunting foe,
 Though huge, and in a rock of diamond arm'd,
 Vanquish'd Adramelech and Asmadai, 365
 Two potent thrones, that to be less than gods
 Disdain'd, but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds through plate and mail.
 Nor stood unmindful Abdiel to annoy
 The athiest crew, but with redoubled blow 370
 Ariel and Arioch, and the violence
 Of Ramiel scorch'd and blasted overthrew.
 I might relate of thousands, and their names
 Eternize here on Earth; but those elect
 Angels, contented with their fame in Heav'n, 375
 Seek not the praise of men: the other sort,
 In might though wondrous and in acts of war,

Nor of renown less eager, yet by doom
Cancel'd from Heav'n and sacred Memory,
Nameless in dark Oblivion let them dwell.
For strength from truth divided and from just,
Illaudable, nought merits but dispraise
And ignominy, yet to glory' aspires
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom.

And now their mightiest quell'd, the battel swerv'd,
With many an inroad gor'd; deformed Rout
Enter'd, and foul Disorder; all the ground
With shiver'd armour strown, and on a heap
Chariot and charioteer lay overturn'd,
And fiery foaming steeds; what stood, recoil'd
O'er-wearied, through the faint Satanic host
Defensive scarce, or with pale Fear surpris'd,
Then first with fear surpris'd and sense of pain
Fled ignominious, to such evil brought
By sin of disobedience, till that hour
Not liable to fear or flight or pain.
Far otherwise th' inviolable saints
In cubic phalanx firm advanc'd entire,
Invulnerable, impenetrably arm'd;
Such high advantages their innocence
Gave them above their foes; not to have sinn'd,
Not to have disobey'd; in fight they stood
Unwearied, unobnoxious to be pain'd
By wound, though from their place by violence mov'd.

Now Night her course began, and over Heav'n
 Inducing darkness, grateful truce impos'd;
 And silence on the odious din of War:
 Under her cloudy covert both retir'd,
 Victor and vanquish'd on the foughten field
 Michael and his angels prevalent
 Incamping, plac'd in guard their watches round,
 Cherubic waving fires on th' other part
 Satan with his rebellious disappear'd,
 Far in the dark dislodg'd: and void of rest,
 His Potentates to council call'd by night;
 And in the midst thus undismay'd began:
 O now in danger try'd, now known in arms
 Not to be overpower'd, Companions dear,
 Found worthy not of liberty alone,
 Too mean pretences, but what we more affect,
 Honor, dominion, glory, and renown;
 Who have sustain'd ont day in doubtful fight
 (And if one day, why not eternal days?)
 What Heaven's Lord had powerfuller to send
 Against us from about his throne, and judg'd
 Sufficient to subdue us to his will,
 But proves not so: then fallible, it seems,
 Of future we may deem him, thought till now
 Omniscient thought: True is, less firmly arm'd,
 Some disadvantage we incur'd and pain,
 Till now not known, but known as from contempt;
 Since now we find this our empyreal form

Incapable of mortal injury,
Imperishable, and though pierc'd with wound, 435
Soon closing, and by native vigor heal'd.
Of evil then so small as easy think
The remedy; perhaps more valid arms;
Weapons more violent, when next we meet,
May serve to better us, and worse our foes, 440
Or equal what between us made the odds,
In nature none, if other hidden cause
Left them superior, while we can preserve
Unhurt our minds and understanding sound,
Due search and consultation will disclose. 445

He sat; and in th' assembly next upstood
Mithroch, of principalities the prime;
As one he stood escap'd from cruel fight,
Sore toil, his riven arms to havoc hewn,
And cloudy in aspect thus answer'd spake. 450
Deliverer from new lords, leader to free
Enjoyment of our right as gods; yet hard
For gods, and too unequal work we find,
Against unequal arms to fight in pain,
Against unpain'd, impassive; from which evil 455
Ruin must needs ensue; for what avails
Valor or strength, though matchless, quell'd with pain
Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life perhaps, and not repine, 460
But live content, which is the calmest life.

But pain is perfect misery, the worst
Of evils, and excessive overturns
All patience. He who therefore can invent
With what more forcible we may offend 465
Our yet unwounded enemies, or arm
Ourselves with like defense, to me deserves
No less than for deliverance what we owe.

Whereto with look compos'd Satan reply'd,
Not uninvented that, which thou aright 470
Believ'st so main to our success, I bring
Which of us who beholds the bright surface
Of this ethereous mold whereon we stand,
This continent of spacious Heav'n, adorn'd
With plant, fruit, flow'r, ambrosial gems and gold;
Whose eye so superficially surveys 476
These things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of spiritous and sery spume, till touch'd
With Heav'n's ray, and temper'd they shoot forth
So beauteous, op'ning to the ambient light? 481
These in their dark nativity the deep
Shall yield us pregnant with infernal flame;
Which into hollow engines long and round
Thick ramn'd, at th' other bore with touch of fire
Dilated and infuriate, shall send forth 486
From far with thund'ring noise among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands

Adverse, that they shall fear we have disarm'd 490
The Thund'rer of his only dreaded bolt.
Nor long shall be our labor; yet ere dawn,
Effect shall end our wish. Mean while revive;
Abandon fear; to strength and counsel join'd
Think nothing hard; much less to be despair'd. 495
He ended; and his words their drooping cheer
Inlighten'd, and their languish'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventor mis'd; so easy it seem'd 499
Once found, which yet unfound most would have
Impossible: yet haply of thy race I thought
In future days, if malice should abound,
Some one intent on mischief, or inspir'd
With devilish machination, might devise
Like instrument to plague the sons of men 503
For sin, on war and mutual slaughter bent.
Forthwith from counsel to the work they flew;
None arguing stood; innumerable hands
Were ready; In a moment up they turn'd
Wide the celestial soil, and saw beneath 510
Th' originals of Nature in their crude
Conception; sulphurous and nitrous foam.
They found, they mingled; and with subtle art,
Concocted and adust they reduc'd
To blackest grain, and into store convey'd: 515
Part hidden veins digg'd up (nor hath this earth
Entrails unlike) of mineral and stone,

Whereof to sound their engines and their balls
Of missive ruin; part incentive steel
Provide, pernicious with one touch to fire;
So all ere day-spring, under conscious Night,
Secret they fash'd, and in order set,
With silent circumspection unespied.

Now when fair Morn orient in Heav'n appear'd,
Up rose the victor angels, and to arms
The matin trumpet sung: in arms they stood
Of golden panoply, resplendent host,
Soon banded; others from the dawning hills
Look'd round, and scouts each coast light-armed scour,
Each quarter, to descry the distant foe,
Where lodg'd, or whether fled, or if for fight,
In motion or in halt: him soon they met
Under spread ensigas moving nigh, in flow
But firm battalion; back with speediest sail
Zophiel, of cherubim the swiftest wing,
Came fly'ing, and in mid air aloud thus cry'd.

Arm, Warriors, arm for fight; the foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad Resolution and secure: let each
His adamantin coat gird well, and each
Fit well his helm, gripe fast his orb'd shield,
Borne ev'n or high; for this day will pour down,
If I conjecture ought, no drizzling shower,

But rattling storm of arrows barb'd with fire,
 So warn'd he them aware themselves, and soon
 In order, quit of all impediment,
 Instant without disturb they took alarm,
 And onward mov'd imbattel'd: when behold 550
 Not distant far with heavy pace the foe
 Approaching gross and huge, in hollow gube
 Training his devilish enginry, impall'd
 On every side with shadowing squadrons deep,
 To hide the fraud, At interview both stood 555
 A while; but suddenly at head appear'd
 Satan, and thus was heard commanding loud:

Vanguard, to right and left the front unfold;
 That all may see who hate us, how we seek
 Peace and composure, and with open breast 560
 Stand ready to receive them, if they like
 Our overture, and turn not back perverse;
 But that I doubt; however witness Heav'n,
 Heav'n witness thou anon, while we discharge
 Freely our part; ye who appointed stand, 565
 Do as you have in charge, and briefly touch
 What we propos'd, and loud that all may hear.

So scoffing in ambiguous words; he scarce
 Had ended; when to right and left the front
 Divided, and to either flank retir'd: 570
 Which to our eyes discover'd, new and strange,
 A triple mounted row of pillars laid
 On wheels (for like to pillars most they seem'd,

Or hollow'd bodies made of oak or fir,
 With branches lopt, in wood or mountain fell'd) 575
 Brass, iron, stony mold, had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow tract: at each behind
 A seraph stood, and in his hand a reed
 Stood waving tip with fire; while we suspense 580
 Collected stood within our thoughts amns'd,
 Not long, for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch, immediate in a flame, 584
 But soon obscur'd with smoke, all Heav'n appear'd,
 From those deep-throated engines belch'd, whose roar
 Imbowel'd with outrageous noise the Air,
 And all her entrails tore, disgorging soul
 Their devilish glut, chain'd thunderbolts and hail
 Of iron globes; which on the victor host 590
 Level'd, with such impetuous fury smote,
 That whom they hit, none on their feet might stand;
 Though standing else as rocks, but down they fell
 By thousands, angel on arch-angel roll'd;
 The sooner for their arms; unarm'd they might 595
 Have easily as spi'its evaded swift
 By quick contraction or remove; but now
 Soul dissipation follow'd and forc'd rout;
 Nor serv'd it to relax their ferried files.
 What should they do? If on they rush'd, repulse 600
 Repeated, and indecent overthrow

Doubled, would render them yet more despis'd, HA
 And to their foes a laughter; for in view of them
 Stood rank'd of seraphim another row, and
 In posture to displode their second tire
 Of thunder: back defeated to return
 They worse abhorr'd. Satan beheld their plight,
 And to his mates thus in derision call'd.

O Friends, why come not on these victors proud?
 Ere while they fierce were coming; and when we,
 To entertain them fair with open front
 And breast (what could we more?) propounded terms
 Of composition, (frail they chang'd their minds,
 Flew off, and into strange vagaries fell,
 As they would dance; yet for a dance they seem'd
 Somewhat extravagant and wild, perhaps
 For joy of offer'd peace: but I suppose,
 If our proposals once again were heard,
 We should compel them to a quick result.

To whom thus Belial in like gamesome mood.
 Leader, the terms we sent were terms of weight,
 Of hard contents, and full of force urg'd home,
 Such as we might perceive amus'd them all,
 And stumbled many; who receive them right,
 Had need from head to foot well understand;
 Not understood, this gift they have besides,
 They show us when our foes walk not upright.
 So they among themselves in pleasant vein
 Stood scoffing, bighten'd in their thoughts beyond

All doubt of victory; Eternal-Might blow bold 630
 To match with their inventions they presum'd but
 So easy, and, of his thunder made a foot, not boot
 And all his host derided, while they stood, bustling
 A while in trouble: but they stood not long; and so
 Rage prompt'd them at length, and found them arms
 Against such hellish mischief fit to oppose, 636
 Forthwith (behold the excellence, the power, O
 Which God hath in his mighty angels plac'd) 637
 Their arms away they threw, and to the hills
 (For Earth hath this variety from Heaven's bliss 640
 Of pleasure situate in hill and dale), none loquacious
 Light as the lightning glimpse they ran, they flew;
 From their foundations loosning to and fro vast
 They pluck'd the seated hills with all their load, 642
 Rocks, waters, woods, and by the shaggy tops 645
 Up-lifting bore them in their hands: amaze, not ill
 Be sure, and terror seiz'd the rebel host, blind
 When coming towards them so dread they saw
 The bottom of the mountains upward turn'd; 648
 Till on those cursed engines' triple-row none hind 650
 They saw them wheel'd, and all their confidence
 Under the weight of mountains buried deep; but
 Themselves intad next, and on their heads 651
 Main promontories flung, which in the air 654
 Came shadowing, and oppress'd whole legions arm'd;
 Their armour help'd their harm, crush'd in and bruise'd
 Into their substance pent, which wrought them pain

Implacable, and many a dolorous groan;
 Long struggling underneath, ere they could wind
 Out of such pris'n, though spirits of purest light,
 Purest at first, now gross by sinning grown.
 The rest in imitation to like arms
 Betook them, and the neighb'ring hills uptore;
 So hills amid the air encounter'd hills
 Hurl'd to and fro with jaculation dire;
 That under ground they fought in dismal shade;
 Infernal noise; war seem'd a civil game.
 To this uproar, horrid confusion heap'd
 Upon confusion rose: and now all Heav'n
 Had gone to wrack, with ruin overspread;
 Had not th' almighty Father, where he sits
 Shrin'd in his sanctuary of Heav'n secure,
 Consulting on the sum of things; foreseen
 This tumult, and permitted all, advis'd
 That his great purpose he might so fulfil,
 To honor his anointed Son aveng'd
 Upon his enemies, and to declare
 All power on him transferr'd: whence to his Son
 Th' assessor of his throne he thus began.
 Effulgence of my glory, Son Belov'd,
 Son in whose face invisible is beheld
 Visibly, what by Deity I am,
 And in whose hand what by decree I do,
 Second Omnipotence, two days are past,
 Two days, as we compute the days of Heav'n,

Since Michael and his powers went forth to tame
These disobedient: sore hath been their fight,
As likeliest was, when two such foes met arm'd
For to themselves I left them, and thou know'st,
Equal in their creation they were form'd,
Save what sin hath impair'd, which yet hath wrought
Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found;
War wearied hath perform'd what War can do,
And to disorder'd Rage let loose the reins,
With mountains as with weapons arm'd, which makes
Wild work in Heav'n, and dange'rous to the main.
Two days are therefore past, the third is thine;
For thee I have ordain'd it, and thus far
Have suffer'd, that the glory may be thine
Of ending this great war, since none but thou
Can end it, into thee such virtue and grace
Immense I have transfus'd, that all may know
In Heav'n and Hell thy power above compare;
And this perverse commotion govern'd thus,
To manifest thee worthiest to be heir
Of all things, to be heir and to be king
By sacred unction, thy deserved right.
Go then thou Mightiest in thy Father's might,
Ascend my chariot, guide the rapid wheels,
That shake Heav'n's basis, bring forth all my war,
My bow and thunder, my almighty arms

Gird on, and sword upon thy puissant thigh;
Pursue these sons of Darkness, drive them out
From all Heav'n's bounds into the utter Deep:
There let them learn, as likes them, to despise
God and Messiah his anointed king.

He said, and on his Son with rays direct
Shone full; he all his Father full express'd
Ineffably into his face receiv'd;
And thus the filial Godhead answering spake.

O Father, O Supreme of heav'nly thrones,
First, Highest, Holiest, Best, thou always seek'st
To glorify thy Son; I always thee,
As is most just; this I my glory' account,
My exaltation, and my whole delight,
That thou in me well pleas'd, declar'st thy will
Fulfill'd, which to fulfil is all my bliss.
Scepter and power, thy giving, I assume;
And gladlier shall resign, when in the end
Thou shalt be all in all, and I in thee,
For ever, and in me all whom thou lov'st:
But whom thou hat'st, I hate, and can put on
Thy terrors, as I put thy mildness on;
Image of thee in all things; and shall soon
Arm'd with thy might, rid Heav'n of these rebell'd,
To their prepar'd ill mansion driven down,
To chains of darkness, and th' undying worm,
That from thy just obedience could revolt,
Whom to obey is happiness entire,

Then shall thy saints unmix'd, and from th' impure
Far separate, circling thy holy Mount
Unfeign'd halleluiahs to thee sing,
Hymns of high praise, and I among them chief: 745

So said, he o'er his scepter bowing, rose
From the right hand of Glory where he sat;
And the third sacred morn began to shine,
Dawning through Heav'n: forth rush'd with whirlwind
The chariot of paternal Deity,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convoy'd
By four cherubic shapes; four faces each
Had wondrous; as with stars their bodies all
And wings were set with eyes, with eyes the wheels
Of beril, and carreering fires between;
Over their heads a crystal firmament,
Whereon a saphir throne, inlaid with pure
Amber, and colors of the show'ry arch.
He in celestial panoply all arm'd
Of radiant Urin, work divinely wrought,
Ascended; at his right hand Victory
Sat eagle-wing'd; beside him hung his bow
And quiver with three-bolted thunder stor'd;
And from about him fierce effusion roll'd
Of smoke and bickering flame and sparkles dire:
Attended with ten thousand thousand saints,
He onward came, far off his coming shone
And twenty thousand (I their number heard)

Chariots of God, half on each hand were sedn: 770
 He on the wings of cherub rode sublime
 On the crystallin sky; in saphir thron'd, did his
 Illustrious far and wide, but by his own
 First seen; them unexpected joy surpris'd, 775
 When the great ensign of Messiah blaz'd
 Aloft by angels borne; his sign in heav'n;
 Under whose conduct Michael soon reduc'd
 His army, circumfes'd on either wing,
 Under their head embodied all in one.
 Before him Power Divine his way prepar'd, 780
 At his command th' uprooted hills retir'd
 Each to his place; they heard his voice and went
 Obsequious; Heav'n his wonted face renew'd,
 And with fresh flowers hill and valley smil'd.
 This saw his hapless foes but stood obdur'd, 785
 And to rebellious fight rallied their powers
 Insensate, hope conceiving from despair
 In heav'nly spirits could such perverseness dwell?
 But to convince the proud what signs avail,
 Or wonders move th' obdurate to relent? 790
 They harden'd more by what might most reclin'd,
 Grieving to see his glory, at the sight
 Took envy; and aspiring to his highth,
 Stood reibattel'd fierce, by force or fraud
 Weening to prosper, and at length prevail 795
 Against God and Messiah, or to fall
 In universal ruin last; and now

To final battel drew, disdain'g flight,
 Or faint retreat; when the great Son of God
 To all his host on either hand thus spake
 Stand still in bright array, ye Saints, here stand
 Ye Angels arm'd, this day from battel rest;
 Faithful hath been your warfare, and of God
 Accepted; scarcest in his righteous cause
 And as ye have receiv'd, so have ye done
 Invincibly; but of this cursed crew
 The punishment to other hand belongs;
 Vengeance is his, or whose he sole appoints:
 Number to this day's work is not ordain'd
 Nor multitude; stand only and behold
 God's indignation on these godless pour'd
 By me; not you but me they have despis'd;
 Yet envied; against me is all their rage,
 Because the Father, to' whom in Heav'n supreme
 Kingdom and power and glory appertains,
 Hath honor'd me according to his will;
 Therefore to me their doom he hath assign'd;
 That they may have their wish, to try with me
 In battel which the stronger proves; they all,
 Or I alone against them, since by strength
 They measure all, of other excellences
 Not emulous; nor care who them excels;
 Nor other strife with them do I vouchsafe.
 So spake the Son, and into terror chang'd
 His count'nance too severe to be beheld,

And full of wrath bent on his enemies;
At once the Four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll'd, as with the sound
Of torrent floods, or of a numerous host. 830
He on his impious foes right onward drove,
Gloomy as Night; under his burning wheels
The steadfast empyrean shook throughout;
All but the throne itself of God. Full soon
Among them he arriv'd, in his right hand 835
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infix'd
Plagues; they astonish'd all resistance lost,
All courage; down their idle weapons dropt;
O'er shields and helms and helmed heads he rode
Of thrones and mighty seraphim prostrate, 841
That wish'd the mountains now might be again
Thrown on them as a shelter from his ire.
Nor less on either side tempestuous fell
His arrows, from the fourfold-visag'd Four 845
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One spirit in them rul'd, and every eye
Glar'd lightning, and shot forth pernicious fire
Among th' accurs'd, that wither'd all their strength,
And of their wonted vigor left them drain'd, 851
Exhausted, spiritless, afflicted, fall'n.
Yet half his strength he put not forth, but check'd

His thunder in mid voly; for he meant
 Not to destroy, but root them out of Heav'n: 853
 The overthrown he rais'd, and as a herd
 Of goats or timorous flock together throng'd
 Drove them before him thunder-struck, pursued
 With terrors and with furies to the bounds
 And crystal wall of Heav'n, which opening wide,
 Roll'd inward, and a spacious gap expos'd
 Into the wائفul Deep; the monstrous fight
 Struck them with horror backward, but far worse
 Urg'd them behind; headlong themselves they threw
 Down from the verge of Heav'n; eternal Wrath
 Burnt after them to the bottomless Pit:
 Hell heard th' unsufferable noise, Hell saw
 Heav'n ruining from Heav'n; and would have fled
 Affrighted; but strict Fate had fast too deep
 Her dark foundations; and too fast had bound:
 Nine days they fell; confounded Chaos roar'd,
 And felt tenfold confusion in their fall
 Through his wild anarchy; so huge a rout
 Incumber'd him with ruin: Hell at last
 Yawning receiv'd them whole, and on them clos'd;
 Hell their fit habitation fraught with fire
 Unquenchable, the house of woe and pain:
 Disburden'd Heav'n rejoic'd; and soon repair'd
 Her mural breach, returning whence it roll'd
 Sole victor from th' expulsion of his foes
 Messiah his triumphal chariot turn'd: 880

To meet him all his saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanced; and as they went,
Shaded with branching palm, each order bright, 883
Sung triumph, and him sung victorious King,
Son, Heir, and Lord, to him dominion given,
Worthiest to reign: he celebrated rode
Triumphant through mid Heav'n, into the courts
And temple of his mighty Father thron'd 890
On high; who into glory him receiv'd,
Where now he sits at the right hand of Bliss.

Thus measuring things in Heav'n by things on Earth,
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd 895
What might have else to human race been hid;
The discord which beset, and war in Heav'n
Among th' angelic powers, and the deep fall
Of those too high aspiring, who rebell'd
With Satan; he who envies now thy state, 900
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happiness thou may'st partake
His punishment, eternal misery;
Which would be all his solace and revenge, 905
As a despite done against the Most High,
Thee once to gain companion of his woe.
But listen not to his temptations, warn
Thy weaker; let it profit thee to have heard

By terrible example the reward
Of disobedience; firm they might have stood,
Yet fell; remember, and fear to transgress.

The End of the Sixth Book.



PARADISE LOST

BOOK VII.

The Argument.

Raphael at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to create another world and other creatures to dwell therein; sends his Son with glory and attendance of angels to perform the work of creation in six days: the angels celebrate with hymns the performance thereof, and his reascension into Heaven.

DESCEND from Heav'n, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegasus wing.
The meaning, not the name I call: for thou art
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but heav'nly born,
Before the hills appear'd, or fountain flow'd;
Thou with eternal Wisdom didst conferse,
Wisdom thy sister, and with her didst play
In presence of th' almighty Father, pleas'd
With thy celestial song. Up led by thee
Into the Heav'n of Heav'ns I have presum'd,
An earthly guest, and drawn empyreal air,
Thy temp'ring; with like safety guided down,
Return me to my native element:
Lest from this flying steed unrein'd, (as once

Bellerephon, though from a lower clime)
 Dismounted, on th' Alcian field I fall
 Erroneous there to wander and forlorn, 20
 Half yet remains unsung, but narrower bound
 Within the visible diurnal sphere
 Standing on Earth, not rapt above the pole,
 More safe I sing with mortal voice, unchang'd
 To hoarie or mute, though fall'n on evil days, 25
 On evil days though fall'n, and evil tongues;
 In darkness, and with dangers compass'd round,
 And solitude; yet not alone, while thou
 Visist'st my slumbers nightly, or when Morn
 Purples the east, still govern thou my song, 30
 Urania, and fit audience find, though few,
 But drive far off the barbarous dissonance
 Of Bacchus, and his revelers, the race
 Of that wild rout that tore the Thracian bard
 In Rhodope, where woods and rocks had ears 35
 To rapture, till the savage clamor drown'd
 Both harp and voice; nor could the Muse defend
 Her son. So fall not thou, who thee implorest:
 For thou art heavenly, he an empty dream.
 Say Goddess, what ensued when Raphaël,
 The affable arch-angel, had forewarn'd
 Adam by dire example to beware
 Apostasy, by what befall in Heav'n;
 To those apostates, lest the like befall
 In Paradise to Adam or his race, 45

Charg'd not to touch the interdicted Tree,
If they transgress, and slight that sole command,
So easily obey'd amid the choice
Of all tastes else to please their appetite,
Though wand'ring. He with his consoled Eve 50
The story heard attentive, and was fill'd
With admiration, and deep muse, to hear
Of things so high and strange, things to their thought
So unimaginable as hate in Heav'n,
And war so near the peace of God in bliss 55
With such confusion: but the evil soon
Driv'n back redounded as a flood on those
From whom it sprung, impossible to mix
With blessedness. Whence Adam soon repeal'd
The doubts that in his heart arose: and now 60
Led on, yet fruitless, with desire to know
What nearer might concern him, how this world
Of Heav'n and Earth conspicuous first began,
When, and whereof created, for what cause,
What within Eden or without was done 65
Before his memory, as one whose drouth
Yet scarce allay'd still eyes the current stream,
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his heav'nly guest.

Great things, and full of wonder in our ears, 70
Far differing from this world, thou hast reveal'd,
Divine Interpreter, by favor sent
Down from the empyrean to forewarn

Us timely: of what might else have been our loss,
 Unknown, which human knowledge could not reach:
 For which to th' infinitely Good we owe 76
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sovran will, the end
 Of what we are. But since thou hast vouchsaf'd 80
 Gently for our instruction to impart
 Things above earthly thought, which yet concern'd
 Our knowing, as to highest Wisdom seem'd,
 Deign to descend now lower, and relate
 What may no less perhaps avail us known, 85
 How first began this Heav'n which we behold
 Distant so high, with moving fires adorn'd
 Innumerable, and this which yields or fills
 All space, the ambient air wide interfus'd
 Embracing round this florid Earth, what cause 90
 Mov'd the Creator in his holy rest
 Through all eternity so late to build
 In Chaos, and the work begun, how soon
 Absolv'd, if unforbid thou may'st unfold
 What we, not to explore the secrets ask 95
 Of his eternal empire, but the more
 To magnify his works, the more we know
 And the great Light of day yet wants to run
 Much of his race though sleeps suspense in Heav'n,
 Held by thy voice, thy potent voice, he hears, 100
 And longer will delay to hear thee tell

His generation, and the rising birth
Of Nature from the unapparent Deep:
Or if the star of evening and the moon
Haste to thy audience, Night with her will bring
Silence, and Sleep listening to thee will watch
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought:
And thus the godlike angel answer'd mild:
This also thy request with caution ask'd
Obtain: though to recount almighty works
What words or tongue of seraph can suffice,
Or heart of man suffice to comprehend
Yet what thou canst attain, which best may serve
To glorify the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing, such commission from above
I have receiv'd, to answer thy desire
Of knowledge within bounds; beyond obtain
To ask, nor let thine own inventions hope
Things not reveal'd, which th' invisible King,
Only omniscient, hath suppress'd in night,
To none communicable in Earth or Heav'n:
Enough is left besides to search and know
But knowledge is no food, and needs no less
Her temp'rance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns

Wisdom to folly; as nourishment to wind: 130

Know then, that after Lucifer from Heav'n 131

(So call him, brighter once amidst the host 132

Of angels than that star the stars among) 133

Fell with his flaming legions through the Deep 134

Into his place, and the great Son return'd 135

Victorious with his saints, th' omnipotent 136

Eternal Father from his throne beheld 137

Their multitude, and to his Son thus spake: 138

At least our envious Foe hath fail'd; who thought 139

All like himself rebellious, by whose aid 140

This inaccessible high strength, the seat 141

Of Deity supreme, us dispossest, 142

He trusted to have seiz'd, and into fraud 143

Drew many, whom their place knows here no more; 144

Yet far the greater part have kept; I see, 145

Their station, Heav'n yet populous retains 146

Number sufficient to possess her realms 147

Though wide, and this high temple to frequent 148

With ministreries due and solemn rites: 149

But lest his heart exalt him in the harm 150

Already done, to have dispeopled Heav'n, 151

My damage sorely deem'd, I can repair 152

That detriment, if such it be to lose 153

Self-lost, and in a moment will create 154

Another world, out of one Man a race 155

Of men innumerable, there to dwell, 156

Not here, till by degrees of merit rais'd 157

They open to themselves at length the way
 Up hither, under long obedience try'd;
 And Earth be chang'd to Heav'n, and Heav'n to Earth,
 One kingdom, joy and union without end;
 Mean while inhabitable, by Powers of Heav'n;
 And thou my Word, begotten Son, by thee
 This I perform, speak thou, and bid it done;
 My overshadowing Spirit and might with thee
 I send along; ride forth, and bid the Deep
 Within appointed bounds be stay'd; and Earth,
 Boundless the Deep, because I Am, be fill'd
 Infinitude; nor vacuous the space
 Though I, thus circumscrib'd myself retire;
 And put not forth my goodness which is free
 To act or not, Necessity and Chance
 Approach not me; and what I will is fated.
 So spake the Almighty; and to what he spake
 His Word, the filial Godhead, gave effect;
 Immediate was the act of God; more swift
 Than time or motion; but to human ears
 Cannot without proofs of speech be told;
 So told as earthly motion can receive;
 Great triumph and rejoicing was in Heav'n
 When such was heard declar'd the Almighty's will;
 Glory they sung to the Most High, good will
 To future men; and in their dwellings peace;
 Glory to him, whose just avenging ire
 Had driven out the ungodly from his sight

And th' habitations of the just; to him
 Glory and praise; whose wisdom had ordain'd
 Good out of evil to create, instead
 Of spi'rits malign a better race to bring
 Into their vacant room, and thence diffuse
 His good to worlds and ages infinite.

So sang the hierarchies: mean while the Son
 On his great expedition now appear'd,
 Girt with omnipotence, with radiance crown'd
 Of majesty divine; sapience and love
 Immense; and all his Father in him shone.
 About his chariot numberless were pour'd
 Cherub and seraph, potentates and thrones,
 And virtues, winged spi'rits, and chariots wing'd
 From th' armoury of God, where stand of old
 Myriads between two brazen mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial equipage; and now came forth
 Spontaneous, for within them spirit liv'd,
 Attendent on their Lord: Heav'n open'd wide
 Her ever-during gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory in his powerful Word
 And Spirit coming to create new worlds.
 On heav'nly ground they stood; and from the shore
 They view'd the vast immeasurable abyss
 Outrageous as a sea, dark, wasteful, wild;
 Up from the bottom turn'd by furious winds

And surging waves, as mountains, to assault
Heav'n's highth, and with the center mix the pole.

Silence, ye troubled Waves, and thou Deep, peace,
Said then th' omnific Word, your discord end;
Nor stay'd, but on the wings of cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard his voice: him all his train
Follow'd in bright procession to behold
Creation, and the wonders of his might.
Then stay'd the fervid wheels, and in his hand
He took the golden compasses, prepar'd
In God's eternal store, to circumscribe
This universe, and all created things:
One foot he center'd, and the other turn'd
Round through the vast profundity obscure,
And said, Thus far extend, thus far thy bounds,
This be thy just circumference, O World:
Thus God the Heav'n created, thus the Earth,
Matter unform'd and void: darkness profound
Cover'd th' abyfs: but on the watry calm
His brooding wings the Spi'rit of God outspread,
And vital virtue' infus'd, and vital warmth
Throughout the fluid mass, but downward purg'd
The black tartareous cold infernal dregs
Adverse to life: then founded, then conglob'd
Like things to like, the rest to several place
Disparted, and between spun out the air,

And Earth self-balanc'd on her center hung.

Let there be light, said God; and forthwith Light

Ethereal, first of things, quintessence pure,

Sprung from the Deep, and from her native East

To journey through the airy gloom began,

Spher'd in a radiant cloud, for yet the sun

Was not; she in a cloudy tabernacle

Sojourn'd the while: God saw the light was good;

And light from darkness by the hemisphere

Divided: light the Day, and darkness Night

He nam'd. Thus was the first day ev'n and morn:

Nor past uncelebrated, nor unsung

By the celestial quires; when orient light

Exhaling first from darkness they beheld;

Birth-day of Heav'n and Earth; with joy and shout

The hollow universal orb they fill'd,

And touch'd their golden harps, and hymning prais'd

God and his works; Creator him they sung

Both when first evening was; and when first morn.

Again God said; Let there be firmament

Amid the waters; and let it divide:

The waters from the waters: and God made

The firmament, expanse of liquid, pure,

Transparent, elemental air, diffus'd

In circuit to the uttermost convex

Of this great round's partition firm and sure,

The waters underneath from those above

Dividing: for as Earth, so he the world

Built on circumfluous waters calm, in wide
CrySTALLIN ocean, and the loud misrule
Of Chaos far remov'd, lest fierce extremes
Contiguous might disemper the whole frame:
And Heav'n be nam'd the Firmament: so even
And morning chorus sung the second day.

The Earth was form'd, but in the womb as yet
Of waters, embryon immature involv'd,
Appear'd not: over all the face of Earth
Main ocean flow'd; not idle, but with warm
Prolific humor soft'ning all her globe,
Fermented the great mother to conceive,
Saturate with genial moisture, when God said,
Be gather'd now ye waters under Heav'n
Into one place, and let dry land appear.
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds, their tops ascend the sky;
So high as heav'd the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters: thither they
Hasted with glad precipitance, uproll'd
As drops on dust conglobing from the dry;
Part rise in crystal wall, or ridge direct,
For haste; such sight the great command impress'd
On the swift floods: as armies at the call
Of trumpet (for of armies thou hast heard)
Troop to their standard, so the watry throng,

Wave rolling after wave, where way they found,
If steep, with torrent rapture, if through plain,
Soft-ebbing; nor with flood their rock or hill,
But they, or under ground, or circuit wide
With serpent error wand'ring, found their way,
And on the watry ooze deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land Earth, and the great receptacle
Of congregated waters he call'd Seas:
And saw that it was good, and said, Let th' Earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,
Whose seed is in herself upon the Earth.
He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green,
Then herbs of every leaf, that sudden flower'd
Opening their various colors, and made gay
Her bosom smelling sweet: and these scarce blown,
Forth flourish'd thick the clust'ring vine, forth crept
The smelling gourd, up stood the corny reed
Imbattel'd in her field, and th' humble shrub,
And bush with frizled hair implicit: last
Rose as in dance the stately trees, and spread
Their branches hung with copious fruit, or gemm'd

Their blossoms: with high woods the hills were crown'd,
With tafts the valleys, and each fountain side,
With borders long the rivers: that Earth now
Seem'd like to Heav'n, a seat where gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades: though God had yet not rain'd
Upon the Earth, and man to till the ground
None was, but from the Earth a dewy mist
Went up and water'd all the ground, and each
Plant of the field, which ere it was in th' Earth
God made, and every herb, before it grew
On the green stem; God saw that it was good:
So ev'n and morn recorded the third day.

Again th' Almighty spake, Let there be lights
High in th' expanse of Heaven to divide
The day from night; and let them be for signs,
For seasons, and for days, and circling years,
And let them be for lights as I ordain
Their office in the firmament of Heav'n
To give light on the Earth; and it was so.
And God made two great lights, great for their use
To man, the greater to have rule by day,
The less by night altern; and made the stars,
And set them in the firmament of Heav'n
To illuminate the Earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying his great work, that it was good:

For of celestial bodies first the sun
A mighty sphere he fram'd, unlightsome first, 355
Though of ethereal mold: then form'd the moon
Globose; and every magnitude of stars,
And sow'd with stars the Heav'n thick as a field:
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and plac'd 360
In the sun's orb, made porous to receive
And drink the liquid light, firm to retain
Her gather'd beams, great palace now of light.
Hither as to their fountain other stars
Repairing, in their golden urns draw light, 365
And hence the morning planet gilds her horns;
By tincture or reflection they augment
Their small peculiar, though from human sight
So far remote, with diminution seen:
First in his East the glorious lamp was seen, 370
Regent of day, and all th' horizon round
Invested with bright rays, jocond to run
His longitude through Heav'n's high road; the gray
Dawn, and the Pleiades before him danc'd
Shedding sweet influence: less bright the moon 375
But opposit in level'd West was set
His mirror, with full face borrowing her light
From him, for other light she needed none
In that aspect, and still that distance keeps
Till night, then in the East her turn she shines, 380
Revolv'd on Heav'n's great axle, and her reign

With thousand lesser lights diuidual holds,
With thousand thousand stars, that then appear'd
Spangling the hemisphere: then first adorn'd
With their bright luminaries that set and rose, 385
Glad Ev'ning and glad Morn crown'd the fourth day.
And God said, Let the waters generate
Reptil with spawn abundant; living soul:
And let fowl fly above the Earth, with wings
Display'd on th' open firmament of Heav'n. 390
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds,
And every bird of wing after his kind;
And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the seas 396
And lakes and running streams the waters fill;
And let the fowl be multiply'd on th' Earth.
Forthwith the sounds and seas, each creek and bay
With fry innumerable swarm, and shoals 400
Of fish that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid sea: part single or with mate
Graze the sea weed their pasture, and through groves
Of coral stray, or sporting with quick glance 405
Show to the sun their wav'd coats dropt with gold,
Or in their pearly shells at ease, attend
Moist nutriment, or under rocks their food
In jointed armour watch: on smooth the seal,

And bended dolphins play: part huge of bulk 410
 Wallowing unwieldy, enormous in their gate,
 Tempest the ocean: there leviathan,
 Hugest of living creatures, on the deep
 Stretch'd like a promontory sleeps or swims
 And seems a moving land, and at his gills
 Draws in, and at his trunk spouts out a sea. 415
 Mean while the tepid caves, and fens and shores
 Their brood as numerous hatch, from th' egg that soon
 Bursting with kindly rupture forth discloses
 Their callow young, but feather'd soon and sedge 420
 They summ'd their pens, and soaring th' air sublime
 With clang despis'd the ground, under a cloud
 In prospect; there the eagle and the stork
 On cliffs and cedar tops their cyries build:
 Part loosely wing the region, part more wise 425
 In common, rang'd in figure wedge their way,
 Intelligent of seasons, and set forth
 Their aery caravan high over seas
 Flying, and over lands with mutual wings
 Easing their flight; so steers the prudent crane 430
 Her annual voyage, borne on winds; the air
 Flotes, as they pass, fann'd with unnumber'd plumes:
 From branch to branch the smaller birds with song
 Solac'd the woods, and spread their painted wings
 Till ev'n, nor then the solemn nightingale 435
 Ceas'd warbling, but all night tun'd her soft lays:
 Others on silver lakes and rivers bath'd

Their downy breast; the swan with arch'd neck
Between her white wings mantling proudly, rows
Her state with oary feet; yet oft they quit
The dark, and rising on stiff pennons, tower
The mid-aereal sky: others on ground
Walk'd firm; the crested cock whose clarion sounds
The silent hours, and th' other whose gay train
Adorns him, color'd with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenish'd, and the air with fowl,
Ev'ning and Morn solemniz'd the fifth day.

The sixth, and of creation last arose
With evening harps and matin, when God said,
Let th' Earth bring forth soul living in her kind,
Cattle and creeping things, and beast of th' Earth,
Each in their kind. The Earth obey'd, and strait
Opening her fertile womb, beam'd at a birth
Innumerable living creatures, perfect forms,
Limb'd and full grown: out of the ground up rose
As from his lair the wild beast where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walk'd:
The cattle in the fields and meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy cloads now calv'd, now half appear'd
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,

And rampant shakes his brinded mane; the ounce,
 The libbard, and the tiger, as the mole
 Rising, the crumbled earth above them threw
 In hillocks: the swift stag from under ground 469
 Bore up his branching head: scarce from his mold
 Behemoth biggest born of Earth upheav'd
 His vastness: fleece'd the flocks and bleating rose,
 As plants: ambiguous between sea and land
 The river horse and scaly crocodile
 At once came forth whatever creeps the ground, 475
 Insect or worm: those wav'd their limber fans
 For wings, and smallest lineaments exact
 In all the liveries deck'd of Summer's pride
 With spots of gold and purple, azure and green:
 These as a line their long dimension drew, 480
 Streaking the ground with sinuous trace; not all
 Minims of Nature; some of serpent kind,
 Wondrous in length and corpulence, involv'd
 Their snaky folds, and added wings. First crept
 The parsimonious emmet, provident 485
 Of future, in small room large heart inclos'd,
 Pattern of just equality perhaps
 Hereafter, joined in her popular tribes
 Of commonalty: swarming next appear'd
 The female bee, that feeds her husband drone 490
 Deliciously, and builds her waxen cells
 With honey stor'd: the rest are numberless,
 And though their natures know'st, and gav'st them names,

Needless to thee repeated; nor unknown
 The serpent subtlest beast of all the field;
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific; though, to thee
 Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand
 First wheel'd their course; Earth in her rich attire
 Consummate lovely smil'd; air, water, earth,
 By fowl, fish, beast, was sown; was sown, was walk'd
 Frequent; and of the sixth day yet remain'd;
 There wanted yet the master work, the end
 Of all yet done; a creature who not prone
 And brute as other creatures, but induc'd
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence
 Magnanimous to correspond with Heav'n,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief
 Of all his works: therefore th' Omnipotent
 Eternal Father (for where is not he
 Present?) thus to his Son audibly spake.

Let us make now Man in our image, Man
 In our similitude, and let them rule
 Over the fish and fowl of sea and air,

Beast of the field, and over all the Earth,
 And every creeping thing that creeps the ground. 1
 This said; he form'd thee, Adam, thee, O Man, 2
 Dust of the ground, and in thy nostrils breath'd 3
 The breath of life; in his own image he 4
 Created thee, in the image of God 5
 Express, and thou becam'st a living soul. 6
 Male he created thee; but thy consort; 7
 Female for race; then bless'd Mankind, and said; 8
 Be fruitful, multiply, and fill the Earth, 9
 Subdue it, and throughout dominion hold 10
 Over fish of the sea, and fowl of th' air, 11
 And every living thing that moves on th' Earth. 12
 Wherever thus created, for no place 13
 Is yet distinct by name, thence, as thou know'st, 14
 He brought thee into this delicious grove, 15
 This garden, planted with the trees of God, 16
 Delectable both to behold and taste; 17
 And freely all their pleasant fruit for food 18
 Gave thee; all sorts are here that all th' Earth yields 19
 Variety without end; but of the tree, 20
 Which tasted works knowledge of good and evil, 21
 Thou may'st not; in the day thou eat'st, thou dy'st; 22
 Death is the penalty impos'd, beware, 23
 And govern well thy appetite, lest Sin 24
 Surprise thee, and her black attendant Death. 25
 Here finish'd he, and all that he had made 26
 View'd, and beheld all was entirely good; 27

So ev'n and morn accomplish'd the sixth day: 550
Yet not till the Creator from his working
Desisting, though unwearied, up return'd,
Up to the Heav'n of Heav'ns his high abode,
Thence to behold this new-created world
Th' addition of his empire, how it shew'd
In prospect from his throne, how good, how fair,
Answering his great idea. Up he rode
Follow'd with acclamation and the sound
Symphonious of ten thousand harps that tun'd
Angelic harmonies: the Earth, the air
Refounded, (thou remember'st, for thou heard'st)
The Heav'ns and all the constellations rung,
The planets in their station list'ning stood,
While the bright pomp ascended jubilant,
Open, ye everlasting Gates, they sung,
Open, ye Heav'ns, your living doors; let in
The great Creator from his work return'd
Magnificent, his six days' work, a World
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just Men
Delighted, and with frequent intercourse
Thither will send his winged messengers
On errands of supernal grace. So sung
The glorious train ascending: he through Heav'n,
That open'd wide her blazing portals, led
To God's eternal house direct the way,
A broad and ample road, whose dust is gold.

And pavement stars; as stars to thee appear, ne'er
 Seen in the galaxy, that milky way,
 Which nightly as a circling zone thou seest,
 Powder'd with stars. And now on Earth the seventh
 Evening arose in Eden, for the sun
 Was set, and Twilight from the East came on,
 Forerunning Night; when at the holy mount
 Of Heav'n's high-seated top, th' imperial throne
 Of Godhead, fix'd for ever firm and sure,
 The filial Power arriv'd, and sat him down
 With his great Father, for he also went
 Invisible, yet stay'd, (such privilege
 Hath Omnipresence) and the work ordain'd,
 Author and end of all things, and from work
 Now resting, bless'd and hallow'd the seventh day,
 As resting on that day from all his work,
 But not in silence holy kept; the harp
 Had work and rested not, the solemn pipe,
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire
 Temper'd soft tunings, intermix'd with voice
 Choral or unison: of incense clouds
 Fuming from golden censers hid the mount.
 Creation and the six days' acts they sung,
 Great are thy works, Jehovah, infinite
 Thy power; what thought can measure thee or tongue?
 Relate thee? greater now in thy return
 Than from the giant angels; thee that day.

Thy thunders magnify'd; but to create
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy empire? easily the proud attempt
Of spi'rits apostate and their counsels vain
Thou hast repell'd, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might: his evil
Thou usest, and from thence creat'st more good.
Witness this new-made World, another Heav'n
From Heaven gate not far, founded in view
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destin'd habitation; but thou know'st
Their seasons: among these the seat of men,
Earth with her nether ocean circumfus'd,
Their pleasant dwelling place. Thrice happy men,
And sons of men, whom God hath thus advanc'd,
Created in his image, there to dwell
And worship him, and in reward to rule
Over his works, on Earth, in sea, or air,
And multiply a race of worshippers
Holy and just: thrice happy if they know
Their happiness, and persevere upright.

So sung they, and the empyrean rung

With halleluiahs: thus was sabbath kept.
 And thy request think now fulfill'd, that ask'd
 How first this World and face of things began,
 And what before thy memory was done:
 From the beginning, that posterity
 Inform'd by thee might know; if else thou seek'st
 Ought, not surpassing human measure, say.

The End of the Seventh Book.



PARADISE LOST.

BOOK VIII.

The Argument.

Adam inquires concerning celestial motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own creation, his placing in Paradise, his talk with God concerning solitude and society, his first meeting and nuptials with Eve, his discourse with the angel thereupon; who after admonitions repeated departs.

THE angel ended, and in Adam's ear
So charming left his voice, that he a while
Thought him still speaking, still stood fix'd to hear;
Then as new wak'd thus gratefully reply'd.
What thanks sufficient, or what recompense
Equal have I to render thee, divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
Things else by me unsearchable, now heard
With wonder, but delight, and, as is due,
With glory attributed to the high
Creator? something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world
Of Heav'n and Earth consisting, and compute
Their magnitudes, this Earth, a spot, a grain,

An atom, with the firmament compar'd,
 And all her number'd stars, that seem to roll
 Spaces incomprehensible (for such
 Their distance argues and their swift return
 Diurnal) merely to exhibit light.

Round this opacous Earth, this punctual spot,
 One day and night, in all their vast survey
 Useless besides; reasoning I oft admire.

How Nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater so manifold to this one use,

For ought appears, and on their orbs impose
 Such restless revolution day by day
 Repeated, while the sedentary Earth
 That better might with far less compass move,

Serv'd by more noble than herself, attends
 Her end without least motion, and receives
 As tribute, such a sunless journey brought
 Of incorporeal speed, her warmth and light;
 Speed, to describe whose swiftness number fails.

So spake our Sire, and by his count'enance seem'd
 Ent'ring on studious thoughts abstruse, which Eye
 Perceiving where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose, and went forth among her fruits and flowers,
 To visit how they prosper'd, bud and bloom.

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Her nursery; they at her coming sprung,
And touch'd by her fair tendence gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserv'd, 50
Adam relating, list sole auditress;
Her husband the relator she preferr'd
Before the angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute 55
With conjugal caresses; from his lip
Not words alone pleas'd her. O when meet now
Such pairs, in love and mutual honour join'd?
With goddess-like demeanour forth she went,
Not unattended, for on her as queen 60
A pomp of winning Graces waited still,
And from about her shot darts of desire
Into all eyes to wish her still in sight.
And Raphael now to Adam's doubt propos'd
Benevolent and facil thus reply'd. 65

To ask or search I blame thee not, for Heav'n
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years:
This to attain, whether Heav'n move or Earth,
Imports not, if thou reckon right; the rest
From man or angel the great Architect
Did wisely to conceal, and not divulge

His secrets to be scann'd by them who ought
 Rather admire; or if they list to try
 Conjecture, he his fabric of the heav'ns
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter, when they come to model Heav'n
 And calculate the stars, how they will wield
 The mighty frame, how build, unbuild, contrive
 To save appearances, how gird the sphere
 With centric and eccentric scribled o'er,
 Cycle and epicycle, orb in orb:
 Already by thy reasoning this I guess,
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor Heav'n such journeys run,
 Earth sitting still, when she alone receives
 The benefit: Consider first, that great
 Or bright infers not excellence: the Earth
 Though, in comparison of Heav'n, so small,
 Nor glist'ring, may of solid good contain
 More plenty than the Sun that barren shines,
 Whose virtue on itself works no effect,
 But in the fruitful Earth; there first receiv'd
 His beams, unactive else, their vigor find.
 Yet not to Earth are those bright luminaries
 Offices, but to thee Earth's habitant:
 And for the Heav'n's wide circuit, let it speak
 The Maker's high magnificence, who built

So spacious, and his line stretch'd out so far;
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodg'd in a small partition, and the rest
Ordain'd for uses to his Lord best known,
The swiftneſs of thoſe circles attribute,
Though numberleſs, to his omnipotence,
That to corporeal ſubſtances could add
Speed almoſt ſpiritual; me thou think'ſt not ſlow,
Who ſince the morning hour ſet out from Heav'n
Where God reſides, and ere mid-day arriv'd
In Eden, diſtance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the Heav'ns, to ſhow
Invalid that which thee to doubt it mov'd;
Not that I ſo affirm, though ſo it ſeem
To thee who haſt thy dwelling here on Earth.
God to remove his ways from human ſenſe,
Plac'd Heav'n from Earth ſo far, that earthly ſight,
If it preſume, might err in things too high,
And no advantage gain. What if the ſun
Be center to the world, and other ſtars
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wand'ring courſe now high, now low, then hid,
Progreſſive, retrograde, or ſtanding ſtill,
In ſix thou ſeeſt, and what if ſeventh to theſe
The planet Earth, ſo ſtedfaſt though ſhe ſeem,

Insensibly three different motions move? 130
Which else to several spheres thou must ascribe
Mov'd contrary with thwart obliquities,
Or save the Sun his labor, and that swift
Nocturnal and diurnal rhomb suppos'd,
Invisible else above all stars, the wheel 135
Of day and night; which needs not thy belief,
If Earth industrious of herself fetch Day
Travelling East, and with her part averse
From the sun's beam meet Night, her other part
Still luminous by his ray. What if that light 140
Sent from her through the wide transpicious air,
To the terrestrial Moon be as a star
Inlightning her by day, as she by night
This Earth? reciprocal, if land be there,
Fields and inhabitants: her spots thou seest 145
As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil, for some to eat
Allotted there; and other suns perhaps
With their attendant moons thou wilt descry
Communicating male and female light, 150
Which two great sexes animate the World,
Stor'd in each orb perhaps with some that live.
For such vast room in Nature unpossess'd
By living soul, desert and desolate,
Only to shine, yet scarce to contribute 155
Each orb a glimpse of light, convey'd so far
Down to this habitable, which returns

Light back to them, is obvious to dispute:
But whether thus these things, or whether not,
Whether the sun predominant in Heav'n
Rise on the Earth, or Earth rise on the sun,
He from the East his flaming road begin,
Or she from West her silent course advance
With inoffensive pace that spinning sleeps
On her soft axle, while she paces even
And bears thee soft with the smooth air along,
Solicit not thy thoughts with matters hid,
Leave them to God above, him serve and fear;
Of other creatures, as him pleases best,
Wherever plac'd, let him dispose: joy thou
In what he gives to thee, this Paradise
And thy fair Eye; Heav'n is for thee too high
To know what passes there; be lowly wise
Think only what concerns thee and thy being;
Dream not of other worlds, what creatures there
Live, in what state, condition or degree,
Contented that thus far hath been reveal'd
Not of Earth only but of highest Heav'n.
To whom thus Adam, clear'd of doubt, reply'd.
How fully hast thou satisfy'd me, pure
Intelligence of Heav'n, angel serene,
And freed from intricacies, taught to live
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,

And not molest us, unless we ourselves seek them with wand'ring thoughts, and notions vain.
 But apt the mind or fancy is to rove; unchecked, and of her roving is no end;
 Till warn'd, or by experience taught, she learn, 190
 That not to know at large of things remote from use, obscure and subtle, but to know
 That which before us lies in daily life, Is the prime wisdom; what is more, is fume,
 Or emptiness, or fond impertinence, 195
 And renders us in things that most concern Unpractis'd, unprepar'd, and still to seek.
 Therefore from this high pitch let us descend A lower flight, and speak of things at hand
 Useful, whence haply mention may arise 200
 Of something not unreasonable to ask By sufferance, and thy wonted favor design'd.
 Thee I have heard relating what was done Ere my remembrance: now hear me relate
 My story, which perhaps thou hast not heard; 205
 And day is not yet spent; till then thou seest How subtly to detain thee I devise,
 Inviting thee to hear while I relate, Fond, were it not in hope of thy reply:
 For while I sit with thee, I seem in Heaven, 210
 And sweeter thy discourse is to my ears Than fruits of palm-tree pleasantest to thirst
 And hunger both, from labor, at the hour

Of sweet repast; they satiate, and soon fill
Though pleasant, but thy words with grace divine
Imbued, bring to their sweetness no satiety.
To whom thus Raphael answer'd heav'nly meek:
Nor are thy lips ungraceful, Sire of Men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also pour'd
Inward and outward both, his image fair:
Speaking or mute all comeliness and grace
Attends thee, and each word, each motion forms;
Nor less think we in Heav'n of thee on Earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with Man:
For God we see hath honor'd thee, and set
On man his equal love: say therefore on;
For I that day was absent, as befit,
Bound on a voyage uncouth and obscure,
Far on excursion toward the gates of Hell;
Squar'd in full legion (such command we had)
To see that none thence issued forth a spy,
Or enemy, while God was in his work,
Lest he incens'd at such eruption bold,
Destruction with creation might have mix'd.
Not that they durst without his leave attempt;
But us he sends upon his high behests
For state, as Sovran King, and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barricado'd strong;

But long ere our approaching heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage,
 Glad we return'd up to the coasts of Light
 Ere sabbath evening: so we had in charge,
 But thy relation now; for I attend,
 Pleas'd with thy words no less than thou with mine.

So spake the godlike Power, and thus our Sire
 For man to tell how human life began
 Is hard; for who himself beginning knew
 Desire with thee still longer to converse
 Induc'd me. As new wak'd from soundest sleep
 Soft on the flowery herb I found me laid
 In balmy sweat, which with his beams the sun
 Soon dry'd, and on the reeking moisture fed.
 Strait toward Heav'n my wond'ring eyes I turn'd,
 And gaz'd a while the ample sky, till rais'd
 By quick instinctive motion up I sprung,
 As thitherward endeavoring, and upright,
 Stood on my feet; about me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murmur'ing streams; by these,
 Creatures that liv'd and mov'd, and walk'd, or flew,
 Birds on the branches warbling; all things smil'd,
 With fragrance and with joy my heart o'erflow'd.
 Myself I then perus'd, and limb by limb
 Survey'd, and sometimes went, and sometimes ran
 With supple joints, as lively vigor led

But who I was, or where, or from what cause, 270
Knew not; to speak I try'd, and forthwith spake;
My tongue obey'd, and readily could name
Whate'er I saw. Thou Sun, said I, fair light,
And thou enlighten'd Earth, so fresh and gay,
Ye Hills, and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures tell, 276
Tell, if ye saw, how came I thus, how here?
Not of myself; by some great Maker then,
In goodness and in power præminent;
Tell me, how may I know him, how adore, 280
From whom I have that thus I move and live,
And feel that I am happier than I know.
While thus I call'd, and stray'd I knew not whither,
From where I first drew air; and first beheld
This happy light, when answer none return'd, 285
On a green shady bank profuse of flowers
Pensive I sat me down; there gentle Sleep
First found me, and with soft oppression fels'd
My droused sense, untroubled, though I thought
I then was passing to my former state 290
Insensible, and forthwith to dissolve:
When suddenly stood at my head a Dream,
Whose inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd: One came, methought, of shape divine,
And said, Thy mansion wants thee, Adam, rise, 296
First Man, of men innumerable ordain'd

First Father, call'd by thee I come thy guide
To the Garden of Bliss, thy seat prepar'd.
So saying, by the hand he took me rais'd,
And over fields and waters, as in air
Smooth sliding without step, last led me up
A woody mountain; whose high top was plain,
A circuit wide, inclos'd; with goodliest trees
Planted, with walks, and bowers, that what I saw
Of Earth before scarce pleasant seem'd. Each tree
Loaden with fairest fruit that hung to th' eye
Tempting, stirr'd in me sudden appetite
To pluck and eat; whereat I wak'd, and found
Before mine eyes all real, as the dream
Had lively shadow'd: here had new begun
My wand'ring, had not he who was my guide
Up hither, from among the trees appear'd,
Presence divine. Rejoicing, but with awe,
In adoration at his feet I fell
Submiss: he rear'd me, and Whom thou sought'st I am,
Said mildly, Author of all this thou seest
Above, or round about thee, or beneath,
This Paradise I give thee, count it thine
To till and keep, and of the fruit to eat:
Of every tree that in the garden grows
Eat freely with glad heart; fear here no dearth:
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,

Amid the garden by the tree of Life,
Remember what I warn thee, shun to taste,
And shun the bitter consequence: for know,
The day thou eat'st thereof, my sole command
Transgress'd, inevitably thou shalt die,
From that day mortal, and this happy state
Shalt lose, expell'd from hence into a world
Of woe and sorrow. Sternly he pronounc'd
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect
Return'd, and gracious purpose thus renew'd.
Not only these fair bounds, but all the Earth
To thee and to thy race I give; as lords
Possess it, and all things that therein live,
Or live in sea, or air, beast, fish, and fowl.
In sign whereof each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay thee fealty
With low subjection; understand the same
Of fish within their watry residence,
Not hither summon'd, since they cannot change
Their element to draw the thinner air.
As thus he spake, each bird and beast behold
Approaching two and two, these cowering low
With blandishment, each bird stoop'd on his wing.
I nam'd them, as they pass'd, and understood
Their nature, with such knowledge God indued

My sudden apprehension : but in these
I found not what methought I wanted still; 355
And to the heav'nly Vision thus presum'd.

O by what name, for thou above all these,
Above Mankind, or ought than Mankind higher,
Surpassest far my naming, how may I
Adore thee, Author of this universe, 360
And all this good to man? for whose well being
So amply, and with hands so liberal
Thou hast provided all things : but with me
I see not who partakes. In solitude
What happiness, who can enjoy alone, 365
Or all enjoying, what contentment find?
Thus I presumptuous; and the Vision bright,
As with a smile more brighten'd, thus reply'd.

What call'st thou Solitude? is not the Earth
With various living creatures, and the air 370
Replenish'd, and all these at thy command
To come and play before thee? know'st thou not
Their language and their ways? they also know,
And reason not contemptibly; with these
Find pastime, and bear rule; thy realm is large. 375
So spake the universal Lord, and seem'd
So ord'ring. I with leave of speech implor'd,
And humble deprecation thus reply'd.

Let not my words offend thee, heav'nly Power;
My Maker, be propitious while I speak. 380
Hast thou not made me here thy substitute,

And these inferior far beneath me set?
Among unequals what society
Can sort, what harmony or true delight?
Which must be mutual, in proportion due 385
Giv'n and receiv'd; but in disparity
The one intense, the other still remiss
Cannot well suit with either, but soon prove.
Tedious alike: of fellowship I speak
Such as I seek, fit to participate 390
All rational delight, wherein the brute
Cannot be human consort; they rejoice
Each with their kind, lion with lionsess;
So fitly them in pairs thou hast combin'd;
Much less can bird with beast, or fish with fowl 395
So well converse, nor with the ox the ape;
Worse then can man with beast, and least of all.

Whereto th' Almighty answer'd not displeas'd.
A nice and subtle happiness I see
Thou to thyself propos'st, in the choice 400
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou then of me, and this my state?
Seem I to thee sufficiently possess'd
Of happiness, or not? who am alone 405
From all eternity, for none I know
Second to me or like, equal much less.
How have I then with whom to hold converse
Save with the creatures which I made, and those

To me inferior, infinite descents
Beneath what other creatures are to thee?

He ceas'd, I lowly answer'd. To attain
The highth and depth of thy eternal ways
All human thoughts come short, Supreme of things;
Thou in thyself art perfect, and in thee
Is no deficiency found; not so is man;
But in degree, the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou
Shouldst propagate, already infinite,
And through all numbers absolute, though one;
But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiply'd,
In unity defective, which requires
Collateral love, and dearest amity.
Thou in thy secrecy although alone,
Best with thyself accompanied, seek'st not
Social communication, yet so pleas'd,
Canst raise thy creature to what highth thou wilt
Of union or communion, deify'd;
I by conversing cannot these erect
From prone, nor in their ways complacence find.
Thus I imbolden'd spake, and freedom us'd
Permissive, and acceptance found, which gain'd
This answer from the gracious voice divine.

Thus far to try thee, Adam, I was pleas'd;

And find thee knowing not of beasts alone,
Which thou hast rightly nam'd, but of thyself,
Expressing well the spi'rit within thee free, 440
My image, not imparted to the brute,
Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike,
And be so minded still; I, ere thou spak'st,
Knew it not good for man to be alone, 445
And no such company as then thou saw'st
Intended thee, for trial only brought,
To see how thou could'st judge of fit and meet:
What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self, 450
Thy wish exactly to thy heart's desire.

He ended, or I heard no more, for now
My earthly by his heav'nly overpower'd,
Which it had long stood under, strain'd to th' highth:
In that celestial colloquy sublime, 455
As with an object that excels the sense
Dazzled and spent, sunk down, and sought repair
Of Sleep, which instantly fell on me, call'd by
By Nature as in aid, and clos'd mine eyes.
Mine eyes he clos'd, but open left the cell 460
Of fancy my internal sight, by which
Abstract as in a trance methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood:
Who stooping open'd my left side, and took 465

From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound;
But suddenly with flesh fill'd up and heal'd:
The rib he form'd and fashion'd with his hands;
Under his forming hands a creature grew
Manlike, but different sex, so lovely fair,
That what seem'd fair in all the world, seem'd now
Mean, or in her summ'd up, in her contain'd
And in her looks, which from that time infus'd
Sweetness into my heart, unfelt before,
And into all things from her air inspir'd
The spirit of Love and amorous delight.
She disappear'd, and left me dark; I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure:
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable: on she came,
Led by her heav'nly Maker, though unseen,
And guided by his voice, nor uninform'd
Of nuptial sanctity and marriage rites:
Grace was in all her steps, Heav'n in her eye,
In every gesture dignity and love:
I overjoy'd could not forbear aloud.

This turn hath made amends; thou hast fulfill'd
Thy words; Creator bounteous and benign,
Giver of all things fair, but fairest this

Of all thy gifts, nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me; Woman is her name, of Man
Extracted; for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.

She heard me thus, and though divinely brought,
Yet innocence and virgin modesty,
Her virtue and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd,
The more desirable, or to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me, she turn'd;
I follow'd her, she what was honor knew,
And with obsequious majesty approv'd
My pleaded reason. To the nuptial bower
I led her blushing like the Morn: all Heav'n,
And happy constellations on that hour
Shed their selectest influence; the Earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whisper'd it to the woods, and from their wings
Flung rose, flung odors from the spicy shrub,
Disporting; till the amorous bird of night
Sung spousal, and bid haste the evening star
On his hill top, to light the bridal lamp.
Thus have I told thee all my state, and brought

My story to the sum of earthly bliss
 Which I enjoy, and must confess to find
 In all things else delight indeed; but such
 As us'd or not, works in the mind no change,
 Nor vehement desire, these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flowers,
 Walks, and the melody of birds; but here
 Far otherwise, transported I behold,
 Transported touch; here passion first I felt,
 Commotion strange, in all enjoyments else
 Superior and unmov'd, here only weak
 Against the charm of Beauty's powerful glances,
 Or Nature fail'd in me, and left some part
 Not proof enough such object to sustain,
 Or from my side subduſting, took perhaps
 More than enough; at least on her bestow'd
 Too much of ornament, in outward show
 Elaborate, of inward less exact.
 For well I understand in the prime end
 Of Nature her th' inferior, in the mind
 And inward faculties, which most excel,
 In outward also her resembling less
 His image who made both, and less expressing
 The character of that dominion given
 O'er other creatures; yet when I approach
 Her loveliness, so absolute she seems
 And in herself complete, so well to know
 Her own, that what she wills to do or say

Seems wisest, virtuouslest, discreetest, best; 550
All higher knowledge in her presence falls:
Degraded, Wisdom in discourse with her
Loses discountenanc'd, and like Folly shows;
Authority and Reason on her wait,
As one intended first, not after made 555
Occasionally; and to consummate all
Greatness of mind, and Nobleness their seat
Build in her loveliest, and create an awe
About her, as a guard angelic plac'd.

To whom the angel with contracted brow, 560
Accuse not Nature, she hath done her part;
Do thou but thine, and be not diffident
Of Wisdom, she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh,
By attributing overmuch to things 565
Less excellent, as thou thyself perceiv'st.
For what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
'Thy cherishing, thy honoring, and thy love,
Not thy subjection: weigh with her thyself; 570
'Then value: oft-times nothing profits more
'Than self-esteem, grounded on just and right
Well manag'd; of that skill the more thou know'st,
'The more she will acknowledge thee her head,
And to realities yield all her shows: 575
Made so adorn for thy delight the more,
So awful, that with honor thou may'st love

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 And to realities yield all her shows: 573
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Thy mate, who's seen when thou art seen least wife;
 But if the sense of touch whereby mankind
 Is propagated from such dear delight
 Beyond all other, think the same vouchsaf'd
 To cattel and each beast; which would not be
 To them made common and divulg'd, if ought
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move.
 What high'er in her society thou find'st
 Attractive, human, rational, love still;
 In loving thou dost well, in passion not;
 Wherein true love consists not; Love refines
 The thoughts, and heart enlarges, hath his seat
 In reason, and is judicious, is the scale
 By which to heav'nly love thou may'st ascend,
 Not sunk in carnal pleasure, for which cause
 Among the beasts no mate for thee was found.

To whom thus half abash'd Adam reply'd
 Neither her outside form'd so fair, nor ought
 In procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)
 So much delights me, as those graceful acts,
 Those thousand decencies that daily flow
 From all her words and actions mix'd with love
 And sweet compliance, which declare unfeign'd
 Union of mind, or in us both one soul;
 Harmony to behold in wedded pair.

More grateful than harmonious sound to th' ear. 611
 Yet these subjects not, I to thee disclose 612
 What inward thence I feel; not therefore told,
 Who meet with various objects, from the sense 613
 Variously representing; yet still free 614
 Approve the best, and follow what I approve. 615
 'To love thou blam'st me not, for love thou say'st
 Leads up to Heav'n, is both the way and guide;
 Bear with me then, if lawful what I ask;
 Love not the heav'nly spi'rits, and how their love 616
 Express they, by looks only', or do they mix
 Irradiance, virtual or immediate touch?

To whom the angel with a smile that glow'd
 Celestial rosy red, Love's proper hue,
 Answer'd. Let it suffice thee that thou know'st 620
 Us happy', and without love no happiness;
 Whatever pure thou in the body' enjoy'st
 (And pure thou wert created) we enjoy
 In eminence; and obstacle find none
 Of membrane, joint, or limb, exclusive bars; 625
 Easier than air with air, if spi'rits embrace,
 Total they mix, union of pure with pure
 Desiring; nor restrain'd conveyance need
 As flesh to mix with flesh, or soul with soul.
 But I can now no more; the parting sun 630
 Beyond the Earth's green cape and verdant ile
 Hesperian sets, my signal to depart.
 Be strong, live happy', and love, but first of all

Him whom to love is to obey, and keep
 His great command; take heed lest passion sway
 Thy judgment to do ought, which else free will
 Would not admit; thine and of all thy sons
 The weal or woe in thee is plac'd; beware.
 I in thy persevering shall rejoice,
 And all the Blest: stand fast; to stand or fall
 Free in thine own arbitrement it lies.
 Perfect within, no outward aid require;
 And all temptation to transgress repel.

So saying, he arose; whom Adam thus
 Follow'd with benediction. Since to part,
 Go heav'nly guest, ethereal messenger,
 Sent from whose sovran goodness I adore.
 Gentle to me and affable hath been
 Thy condescension, and shall be' honor'd ever
 With grateful memory: thou to mankind
 Be good and friendly still, and oft return.

So parted they, the angel up to Heav'n
 From the thick shade, and Adam to his bower.

The End of the Eighth Book.

PARADISE LOST.

BOOK IX.

The Argument.

Satan having compass'd the Earth, with meditated guilt returns at a mist by night into Paradise, enters into the serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each labouring apart: Adam consents, not alledging the danger, lest that enemy, of whom they were forewarn'd, should attempt her fount alone: Eve loath to be thought not circumspect or firm enough, keeps her going apart. The serpent desirous to make trial of her strength; Adam at last yields: the serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wondering to hear the serpent speak, asks how he attain'd to human speech and such understanding not till now; the serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of Knowledge forbidden: the serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her: and encouraging the trespass eats also of the fruit: the effects thereof in them both: they seek to cover their nakedness; then fall to variance and accusation of one another.

No more of talk where God or angel guest
 With man, as with his friend, familiar us'd
 To sit indulgent, and with him partake
 Rural repast, permitting him the while
 Venial discourse unblam'd: I now must change
 Those notes to tragic; foul distrust, and breach
 Disloyal on the part of man, revolt,

And disobedience: on the part of Heav'n;
 Now alienated, distance and distaste,
 Anger and just rebuke, and judgment given, 10
 That brought into this world a world of woe;
 Sin and her shadow Death, and Misery
 Death's harbinger: sad task, yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe pursu'd 15
 Thrice fugitive about Troy wall; or rage
 Of Turnus for Lavinia dispos'd,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's son;
 If answerable stile I can obtain 20
 Of my celestial Patroness, who designs
 Her nightly visitation unimplo'd,
 And dictates to me stomb'ring, or inspires
 Easy my unpremeditated verse;
 Since first this subject for heroic song 25
 Pleas'd me long chusing, and beginning late;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mastery to dissect
 With long and tedious havoc fabled knights 30
 In battels feign'd; the better fortitude
 Of patience and heroic Martyrdom
 Unsung; or to describe races and games,
 Or tilting furniture, imblazon'd shields,
 Impresses quaint, caparisons and steeds; 35

Bases and tinsel trappings, gorgeous knights
 At joust and tournament; then marshal'd feast
 Serv'd up in hall with sewers, and senceshale;
 The skill of artifice or office mean,
 Not that which justly gives heroic name
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years damp my intended wings
 Depress'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the Earth, short arbiter
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round:
 When Satan who late fled before the threats
 Of Gabriel out of Eden, now improv'd
 In meditated fraud and malice, bent
 On man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the Earth, cautious of day,
 Since Uriel regent of the sun descri'd
 His entrance, and forewarn'd the cherubim
 That kept their watch; thence full of anguish driven,
 The space of sev'n continued nights he rode

With Darkness, thrice the equinoctial line
 He circled, four times cross'd the can of Night;
 From pole to pole, surveying each obscure;
 On th' eighth return'd, and on the coast averse
 From entrance or cherubic watch, by stealth
 Found unsuspected way. There was a place,
 Now not, tho' Sin, not Time, first wrought the change,
 Where Tigris at the foot of Paradise
 Into a gulf shot under ground, till part
 Rose up a fountain by the tree of Life;
 In with the river sunk, and with it rose
 Satan involv'd in rising mist; then sought
 Where to lie hid; for he had search'd and land
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob;
 Downward as far antarctic; and in length
 West from Orentes to the ocean barr'd
 At Darien, thence to the land where flows
 Ganges and Indus; thus the earth he roam'd
 With narrow search, and with inspection deep
 Consider'd every creature, which of all
 Most opportune might serve his wiles; and found
 The serpent subtlest beast of all the field.
 Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide
 From sharpest sight: for in the wily snake,

Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power
 Active within beyond the sense of brute.
 Thus he resolv'd, but fast from inward grief
 His bursting passion into plaints thus pour'd:

O Earth, how like to Heav'n, if not prefer'd
 More justly, seat worthier of gods, is built
 With second thoughts, reforming what was old!
 For what god after better, worse would build?
 Terrestrial Heav'n, danc'd round by other heav'ns:
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems
 In thee concentrating all their precious beams
 Of sacred influence! As God in Heav'n
 Is center, yet extends to all, so thou
 Centring receiv'st from all those orbs; in thee,
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in man.
 With what delight could I have walk'd thee round,
 If I could joy in ought, sweet interchange
 Of hill, and valley, rivers, woods and plains,
 Now land, now sea, and shores with forest crown'd,
 Rocks, dens, and caves! but I in none of these
 Find place or refuge; and the more I see

Pleasures about me; so much more I feel 126
 Torment within me, as from the hateful siege
 Of contraries; all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heav'n
 To dwell, unless by mast'ring Heav'n's Supreme; 125
 Nor hope to be myself less miserable
 By what I seek, but others to make such
 As I, though thereby worse to me redound:
 For only in destroying I find ease
 To my relentless thoughts; and him destroyed, 130
 Or won to what may work his utter loss,
 For whom all this was made, all this will soon
 Follow, as to him link'd in weal or woe,
 In woe then; that Destruction wide may range:
 To me shall be the glory sole among 135
 Th' infernal powers, in one day to have marr'd
 What he Almighty stil'd, six nights and days
 Continued making, and who knows how long
 Before had been contriving, though perhaps
 Not longer than since I in one night freed 140
 From servitude inglorious well nigh half
 Th' angelic name, and thinner left the throng
 Of his adorers: he to be aveng'd,
 And to repair his numbers thus impair'd,
 Whether such virtue spent of old now fail'd 145
 More angels to create, if they at least
 Are his created, or to spite us more,

Determin'd to advance into our room
 A creature form'd of earth, and him endow,
 Exalted from so base original,
 With heavenly spoils; our spoils: what he decreed
 He' effected; man he made, and for him built
 Magnificent this world, and Earth his seat,
 Him lord pronounc'd, and, O indignity!
 Subjected to his service angel wings,
 And flaming ministers to watch and tend
 Their earthly charge: of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapor glide obscure, and pry
 In every bush and brake, where hap may find
 The serpent sleeping, in whose many folds
 To hide me, and the dark intent I bring.
 O soul descent! that I who erst contended
 With gods to sit the high'est, am now constrain'd
 Into a beast, and mix'd with bestial slime,
 This essence to incarnate and imbrute,
 That to the height of Deity aspir'd;
 But what will not Ambition and Revenge
 Descend to! who aspires must down as low
 As high he soar'd, obnoxious first or last
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoils;
 Let it; I reck not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new favourite

Of Heav'n, this Man of Clay, son of Despair,
Whom us the more to spite his Maker rais'd
From dust: spite then with spite is best repaid.

So saying, through each thicket dank or dry,
Like a black mist low creeping, he held on 180
His midnight search, where soonest he might find
The serpent: him fast sleeping soon he found
In labyrinth of many a round self-rolld,
His head the midst, well stor'd with subtle wiles,
Not yet in horrid slude or dismal den,
Nor nocent yet, but on the grassy herb 185
Fearless unscar'd he slept: in at his mouth
The Devil enter'd, and his brutal sense,
In heart or head, possessing soon inspir'd
With act intelligential; but his sleep 190
Disturb'd not, waiting close th' approach of morn.
Now when as sacred Light began to dawn
In Eden on the humid flowers, that breath'd
Their morning incense, when all things that breathe,
From th' Earth's great altar send up silent praise 195
To the Creator, and his nostrils fill
With grateful smell, forth came the Human Pair,
And join'd their vocal worship to the quire
Of creatures wanting voice; that done, partake
The season, prime for sweetest fents and airs: 200
Then commune how that day they best may ply
Their growing work: for much their work outgrew
The hands' dispatch of two gard'ning so wide,

And Eve first to her husband thus began: : 205

Adam, well may we labor still to dress : 205

This garden, still to tend plant, herb and flower, : 205

Our pleasant task injoin'd, but till more hands : 205

Aid us, the work under our labor grows, : 205

Luxurious by restraint; what we by day : 205

Lop overgrown, or prune, or prop, or bind, : 210

One night or two with wanton growth derides : 210

Tending to wild. Thou therefore now advise, : 210

Or bear what to my mind first thoughts present; : 210

Let us divide our labors, thou where choice : 210

Leads thee, or where most needs, whether to wind : 215

The woodbine round this arbor, or direct : 215

The clasping ivy where to climb, while I : 215

In yonder spring of roses intermix'd : 215

With myrtle, find what to redress till noon : 215

For while so near each other thus all day : 220

Our task we chuse, what wonder if so near : 220

Looks interveen and smiles, or object new : 220

Casual discourse draw on, which intermits : 220

Our day's work brought to little, though begun : 220

Early, and th' hour of supper comes unearn'd : 225

To whom mild answer Adam thus return'd : 225

Sole Eve, associate sole, to me beyond : 225

Compare above all living creatures dear, : 225

Well hast thou motion'd, well thy thoughts employ'd : 225

How we might best fulfil the work, which here : 230

God hath assign'd us, nor of me shalt pass : 230

Unprais'd: for nothing loveller can be found
 In woman, than to study household good;
 And good works in her husband to promote;
 Yet not so strictly hath our Lord impos'd
 Labor, as to debar us when we need
 Refreshment, whether food, or talk between,
 Food of the mind, or this sweet intercourse
 Of looks and smiles; for smiles from Reason flow,
 To brute deny'd; and are of Love the food;
 Love not the lowest end of human life;
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd;
 These paths and bowers doubt not but our joint hands
 Will keep from wilderness with ease, as wide
 As we need walk; till younger hands are long
 Assist us: but if much converse perhaps
 Thee satiate, to short absence I could yield;
 For solitude sometimes is best society,
 And short retirement urges sweet return;
 But other doubt possesses me, lest harm
 Befal thee sever'd from me; for thou know'st
 What hath been warn'd us, what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame
 By sly assault; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us asunder;
 Hopeless to circumvent us join'd, where each

To other speedy aid might lend at need;
 Whether his first design be to withdraw him,
 Our fealty from God; or to disturb
 Conjugal love, than which perhaps no bliss
 Enjoy'd by us excites his envy more;
 Or this, or worse, leave not the faithful side
 That gave thee being, still shades thee and protects.
 The wife, where danger or dishonour lurks,
 Safest and soundest by her husband stays,
 Who guards her, or with her the worst endures.

To whom the virgin majesty of Eve,
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd.

Offspring of Heav'n and Earth, and all Earth's lord,
 That such an enemy we have, who seeks
 Our ruin, both by thee inform'd I learn,
 And from the parting angel over-heard;
 As in a shady nook I stood behind,
 Just then return'd at shut of evening flowers.
 But that thou shouldst my firmness therefore doubt
 To God or thee, because we have a foe
 May tempt it, I expected not to hear.
 His violence thou fear'st not, being such
 As we, not capable of death or pain,
 Can either not receive, or can repel.
 His fraud is then thy fear, which plain infers
 Thy equal fear that my firm faith and love
 Can by his fraud be shaken or seduc'd;

Thoughts, which how found they harbour in thy breast;
Adam, mis-thought of her to thee so dear?

To whom with healing words Adam reply'd: 290
Daughter of God and Man, immortal Eve,
For such thou art, from sin and blame entire:
Not dissident of thee do I dissuade
Thy absence from my sight, but to avoid
Th' attempt itself; intended by our foe, 295
For he who tempts, though in vain, at least asperes
The tempted with dishonour foul, suppos'd
Not incorruptible of faith, not proof
Against temptation: thou thyself with scorn
And anger wouldst resent the offer'd wrong, 300
Though ineffectual sound: misdeem not then,
If such affront I labor to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me th' assault shall light. 305
Nor thou his malice and false gulle condemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous others aid:
I from the influence of thy looks receive
Access in every virtue, in thy sight 310
More wise, more watchful; stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or over-reach'd
Would utmost vigor raise, and rais'd unite.
Why shouldst not thou like sense within thee feel 315

When I am present; and thy trial chose
With me, best witness of thy virtue try'd

So spake domestic Adam in his care
And matrimonial love; but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renew'd

If this be our condition, thus to dwell
In narrow circuit straiten'd by a foe,
Subtle or violent, we not indu'd
Single with like defense, wherever met,

How are we happy, still in fear of harm?
But harm precedes not sin: only our foe
Tempting affronts us with his soul esteem

Of our integrity: his soul esteem
Sticks no dishonor on our front; but turns
Foul on himself; then wherefore shun'd or fear'd
By us? who rather double honor gain

From his surmise prov'd false, find peace within,
Favor from Heav'n, our witness from the event:
And what is faith, love, virtue unassay'd
Alone, without exterior help sustain'd?

Let us not then suspect our happy state
Left so imperfect by the Maker's will;
As not secure to single or combin'd
Frail is our happiness, if this be so,

And Eden were no Eden thus expos'd
To whom thus Adam fervently reply'd
O Woman, best are all things as the will

Of God ordain'd them; his creating Hand
 Nothing imperfect or deficient left
 Of all that he created; much less man,
 Or ought that might his happy state secure,
 Secure from outward force; within himself
 The danger lies; yet lies within his power;
 Against his will he can receive no harm
 But God left free the will, for what obeys
 Reason, is free, and Reason he made right;
 But bid her well be ware, and still erect,
 Lest by some fair appearing good surpris'd
 She dictate false, and misinform the will
 To do what God expressly hath forbid
 Not then Mistrust, but tender Love enjoins
 That I should mind thee oft, and mind thou me;
 Firm we subsist, yet possible to swerve,
 Since reason not impossible may meet
 Some specious object by the foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd
 Seek not temptation then, which to avoid
 Were better, and most likely if from me
 Thou sever not; trial will come unsought
 Wouldst thou approve thy constancy, approve
 First thy obedience; th' other where can know
 Not seeing thee attempted; who attest
 But if thou thinkest trial unsought may find
 Us both securer thus thus warn'd than seem

Go; for thy stay, not free, absents thee more; *375*
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all,
 For God tow'ards thee hath done his part, do thine.

So spake the Patriarch of Mankind; but Eve *376*
 Persisted, yet submits, though last, reply'd

With thy permission then, and thus forewarn'd
 Chiefly by what thy own last reasoning words
 Touch'd only, that our trial, when least sought, *380*
 May find us both perhaps far less prepar'd,
 The willinger I go, nor much expect
 A foe so proud will first the weaker seek;
 So bent, the more shall shame him his repulse. *384*

Thus saying, from her husband's hand her hand
 Soft she withdrew, and like a wood-nymph light,
 Orad or Dryad, or of Delle's train,
 Betook her to the groves, but Delia's self
 In gate surpass'd, and goddess-like deport,
 Though not as she with bow and quiver arm'd *390*
 But with such gardening tools as Art yet rude,
 Guiltless of fire, had form'd, or angels brought.

To Pales, or Pomona, thus adorn'd,
 Likest she seem'd, Pomona when she fled
 Vertumnus, or to Ceres in her prime, *395*
 Yet virgin of Proserpina from Jove,
 Her long with ardent look his eye pursu'd
 Delighted, but desiring more her stay:
 Oft he to her his charge of quick return

Repeated, she to him as oft engag'd, yett yett too 400
 To be return'd by none amid the bowers; yett ni 00
 And all things in best order to invite, nott how 00
 Noontide repast; at afternoon's repose, nott too 00
 O much desir'd, much failing, hapless Eve, yett 00
 Of thy presum'd return! event pervert'd say, desir'd 405
 Thou never from that hour in Paradise yett thi 00
 Found'st either sweet repast, or sound repose; yett thi 00
 Such ambush hid among sweet flowers and shades, yett thi 00
 Waited with bellicif'rance imminent, nott us and 00
 To intercept thy way, or send thee back, quillw 410
 Despoil'd of innocence, of faith, of bliss, nott to 00
 For now, and since first break of dawn the Fiend, 00
 Mere serpent in appearance, forth was come, and T 00
 And on his quest, where likeliest he might find, nott 00
 The only two of Mankind, but in them, nott to be 415
 The whole included race, his purpos'd prey, nott took 00
 In bower and field he sought, where any tuft nott 00
 Of grove or garden-plot more pleasant lay, nott 00
 Their tendence or plantation for delight; nott thi 00
 By fountain or by shady rivulet, nott thi 00
 He sought them both, but wish'd his hap might find 420
 Eve separate, he wish'd, but not with hope, nott thi 00
 Of what so seldom chanc'd, when to his wish, nott thi 00
 Beyond his hope, Eve separate he spies, nott thi 00
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses blushing round, nott thi 00
 About her glow'd, oft stooping to support, nott thi 00

Each flower of slender stalk, whose head though gay
 Carnation, purple, azure, or speck'd with gold, and
 Hung drooping wastefull'd; then the upstays
 Gently with myrtle band, mindless the whilom
 Herself, though fairest unsupported flower,
 From her belt prop so far, and storm so nigh.
 Nearer he drew, and many a walk travell'd
 Of stateliest covert, cedar, pine, or palm;
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flower'd
 Imborder'd on each bank, the hand of Eve:
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd
 Alcinous, host of old Laertes' son;
 Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse,
 Much he the place admir'd, the person more
 As one who long in populous city pent,
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight;
 The smell of grain, or tedded grass, or kine,
 Or dairy, each rural sight, each rural sound;
 If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight:
 Such pleasure took the serpent to behold

Repeated, she to him as oft engag'd, 400
 To be return'd by noon amid the bower,
 And all things in best order to invite
 Noontide repast; or afternoon's repose.
 O much deceiv'd, much failing, hapless Eve,
 Of thy presum'd return! event perverts
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose;
 Such ambush hid among sweet flowers and shades
 Waited with hellish snare, and imminent
 To intercept thy way, or send thee back
 Despoil'd of innocence, of faith, of bliss. 410
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 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
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 The whole included race, his purpos'd prey.
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Carnation, purple, azure, or speck'd with gold,
Hung drooping unsustain'd; them the upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
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Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound;
If chance with nymphlike step fair virgin pass,
What pleasing seem'd, for her now pleases more,
She most, and in her look sums all delight:
Such pleasure took the serpent to behold

This flowery plot, the sweet recess of Eve
 Thus early, thus alone; her heav'ly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture, or least action, overaw'd
 His malice; and with rapin sweet benev'd
 His fiercest of the fierce intent it brought:
 That space the Evil one abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good, of charity disarm'd,
 Of guile, of hate, of envy, of revenge;
 But the hot bell that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more; the more he sees
 Of pleasure not for him ordain'd; then soon
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.
 Thoughts, whither have ye led me! with what sweet
 Compulsion thus transported to forget
 What hither brought us! hate, not love, nor hope
 Of Paradise for Hell, hope here to taste
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying; other joy
 To me is lost. Then let me not let pass
 Occasion which now smiles; behold, alone
 The Woman, opportune to all attempts,
 Her husband, for I view far round, not night,
 Whose higher intellectual more I shun,

And strength of courage haughty, and of limbs of
 Heroic built, though of terrestrial mould, 485
 Foe not formidable, exempt from wound,
 I not; so much hath Hell debas'd, and pain
 Infeebled me, to what I was in Heav'n.
 She fair, divinely fair, fit love for gods,
 Not terrible, though terror be in love, 490
 And beauty, not approach'd by stronger hate,
 Hate stronger, under shew of love well feign'd,
 The way, which to her ruin now I tend.

So spake the Enemy of mankind, inclos'd
 In serpent, inmate bad, and toward Eve 495
 Address'd his way, not with indented way,
 Prone on the ground, as since, but on his rears,
 Circular base of rising folds, that tower'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floted redundant: pleasing was his shape,
 And lovely; never since of serpent kind
 Lovelier, nor those that in Illyria chang'd
 Hermione and Cadmus, or the god 505
 In Epidaurus; nor to which transform'd
 Ammonian Jove, or Capitoline was seen,
 He with Olympias, this with her who bore
 Scipio the highth of Rome: With tract oblique 510
 At first as one who sought access, but fear'd

To interrupt, side-long he works his way,
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail:
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eye,
 To lure her eye; she busied heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field,
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd:
 He bolder now, uncall'd before her stood,
 But as in gaze admiring: oft he bow'd
 His turret crest, and sleek enamel'd neck,
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play; he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air,
 His fraudulent temptation thus began.

Wonder not, sovran Mistress, if perhaps
 Thou canst, who art sole wonder; nor less arm
 Thy looks, the Heav'n of mildness, with disdain
 Displeas'd that I approach thee thus, and gaze
 Infatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine.

By gift, and thy celestial beauty/ ador'd
With ravishment beheld; there best beheld
Where universally admir'd; but here
In this inclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee? (and what is one?) who shouldst be
A goddess among gods, ador'd and serv'd [seen
By angels numberless, thy daily train.

So glaz'd the Tempter, and his poem tun'd;
Into the heart of Eve his words made way,
Though at the voice much marveling; at length
Not unamaz'd she thus in answer spake.
What may this mean? language of man pronounc'd
By tongue of brute, and human sense express'd?
The first at least of these I thought deny'd
To beasts, whom God on their creation-day
Created mute to all articulate sound;
The latter I demur, for in their looks
Much reason, and in their actions oft appears.
Thee, Serpent, subtlest beast of all the field
I knew, but not with human voice indu'd;
Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due.
To whom the guileful Tempter thus reply'd,

Empress of this fair world, resplendent Eve, By gift
 Easy to me it is to tell thee all thy ravishment 569
 What thou command'st, and right thou should'st be
 I was at first as other beasts that graze [obey'd:]
 The trodden herb, of abject thoughts and low
 As was my food; nor ought but food discern'd
 Or sex, and apprehended nothing high: 573
 Till on a day roving the field, I chanc'd
 A goodly tree far distant to behold
 Laden with fruit of fairest colors mix'd,
 Ruddy and gold: I nearer drew to gaze;
 When from the boughs a savory odor blown,
 Grateful to appetite, more pleas'd my sense 580
 Than smell of sweetest fenel, or the teats
 Of ewe or goat dropping with milk at even,
 Unsuck'd of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolv'd 585
 Not to defer; hunger and thirst at once, I
 Powerful persuaders, quicken'd at the sent
 Of that alluring fruit, urg'd me so keen
 About the mossy trunk I wound me soon, and I
 For high from ground the branches would require 590
 Thy utmost reach: or Adam's: round the tree
 All other beasts that saw, with like desire
 Longing and envying stood, but could not reach
 Amid the trees now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill 595

I spar'd not, for such pleasure till that hour
 At feed or fountain never had I found:
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward powers, and speech
 Wanted not long, though to this shape retain'd
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heav'n,
 Or Earth, or Middle, all things fair and good;
 But all that fair and good in thy divine
 Semblance, and in thy beauty's heav'nly ray
 United I beheld; no fair to thine
 Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come
 And gaze, and worship thee of right declar'd
 Sovran of creatures, universal dame.

So talk'd the spirited fly snake; and Eve
 Yet more amaz'd unwary thus reply'd
 Serpent, thy overpraising leaves in doubt
 The virtue of that fruit, in thee first prov'd:
 But say, where grows the tree, from hence how far?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice
 As leaves a greater store of fruit untouch'd,
 Still hanging incorruptible, till men
 Grow up to their provision, and more hands

Help to disburden Nature of her birth.

To whom the wily adder, blithe and glad. 625
Empress, the way is ready, and not long,
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm; if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swift roll'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest. As when a wand'ring fire,
Compact of unctuous vapor, which the night 635
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil spirit attends,
Hovering and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his way 640
To bogs and mires, and oft through pond or pool,
There swallow'd up and lost, from succour far.
So glister'd the dire snake, and into fraud
Led Eve our credulous mother, to the tree
Of Prohibition, root of all our woe; 645
Which when she saw, thus to her guide she spake.

Serpent, we might have spar'd our coming hither,
Equitable to me, though fruit be here to' excess,
The credit of whose virtue rest with thee,
Wondrous indeed, if cause of such effects. 650
But of this tree we may not taste nor touch;

God so commanded, and left that command
Sole daughter of his Voice; the rest, we live
Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd, 655
Indeed? hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet lords declar'd of all in earth or air?

To whom thus Eve yet sinless. Of the fruit
Of each tree in the garden we may eat, 660
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more
The Tempter, but with show of zeal and love, [bold
To man, and indignation at his wrong, 666
New part puts on, and as to passion mov'd,
Fluctuates disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.

As when of old some orator renown'd 670
In Athens or free Rome, where Eloquence
Flourish'd, since mute, to some great cause address'd
Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
Sometimes in highth began, as no delay, 675
Of preface brooking through his zeal of right;
So standing, moving, or to highth up grown
The Tempter all impassion'd thus began.

O sacred, wise, and wisdom-giving Plant,

Mother of Science, now I feel thy power 680
 Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.
 Queen of this Universe, do not believe
 Those rigid threats of death; ye shall not die: 685
 How should you? by the fruit? it gives you life
 To knowledge; by the Threatner? look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than Fate
 Meant me, by vent'ring higher than my lot. 690
 Shall that be shut to man, which to the beast
 Is open? or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be, 695
 Deterr'd not from achieving what might lead
 To happier life, knowledge of good and evil;
 Of good, how just? of evil, if what is evil
 Be real, why not known, since easier than
 God therefore cannot hurt you, and be just; 700
 Not just, not God; not fear'd then, nor obey'd:
 Your fear itself of death removes the fear.
 Why then was this forbid? why but to awe,
 Why but to keep ye low and ignorant,
 His worshippers; he knows that in the day 705
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then

Open'd and clear'd, and ye shall be as gods,
 Knowing both good and evil as they know;
 That ye shall be as gods, since I as man,
 Internal man, is but proportion meet;
 I of brute humankind, ye of human gods.
 So ye shall die perhaps, by putting off
 Human, to put on gods; death to be with'd,
 Tho' threaten'd, which no worse than this can bring.
 And what are gods that man may not become
 As they, participating god-like food?
 The gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair Earth I see,
 Warm'd by the sun, producing every kind,
 Them nothing: if they all things, who inclos'd
 Knowledge of good and evil in this tree,
 That whoso eats thereof, forthwith attains
 Wisdom without their leave? and wherein lies
 Th' offense, that man should thus attain to know?
 What can your knowledge hurt him, or this tree
 Impart against his will if all be his?
 Or is it envy, and can envy dwell
 In heav'nly breasts? these, these and many more
 Causes import your need of this fair fruit.
 Goddesses Humane, reach then, and freely taste.

He ended, and his words replete with guile
 Into her heart too easy entrance won:
 Fix'd on the fruit she gaz'd, which to behold

Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth;
 Mean while the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell
 So savory of that fruit, which with desire
 Inclined her now grown to touch or taste,
 Solicited her longing eye; yet first
 Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits,
 Though kept from man; and worthy to be admir'd,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise:
 Thy praise he also who forbids thy use,
 Conceals not from us, naming thee the Tree
 Of Knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want:
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions blind not. But if death
 Binds us with afterbands, what profits then
 Our inward freedom? In the day we eat
 Of this fair fruit, our doom is, we shall die.

How dies the serpent? he hath eat'n and lives;
 And knows, and speaks, and reasons, and discerns,
 Irrational till then. For us alone
 Was death invented? or to us deny'd
 This intellectual food, for beasts reserv'd?
 For beasts it seems: yet that one beast which first
 Hath tasted, envies not; but brings with joy
 The good befall'n him, author unsuspect;
 Friendly to man, far from deceit or guile.
 What fear I then, rather what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty?
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise: what hinders then
 To reach, and feed at once both body and mind?

So saying, her rash hand in evil hour
 Forth reaching to the fruit, she pluck'd; she eat:
 Earth felt the wound; and Nature from her seat
 Sighing through all her works gave signs of woe,
 That all was lost. Back to the thicket flunk
 The guilty serpent, and well might, for Eyes
 Intent now wholly on her taste, nought else
 Regarded, such delight till then, as seem'd,
 In fruit she never tasted, whether true
 Or fancy'd so, through expectation high
 Of knowledge, nor was God-head from her thought.
 Greedily she ingorg'd without restraint,

And knew not eating death: satiate at length,
 And highten'd as with wine, jocund and boon,
 Thus to herself she pleasingly began.

O sovran, virtuous, precious of all trees
 In Paradise, of operation bless'd
 To sapience, hitherto obscur'd, infam'd,
 And thy fair fruit let hang, as to no end
 Created; but henceforth my early care,
 Not without song, each morning, and due praise,
 Shall tend thee, and the fertile burden ease
 Of thy full branches offer'd free to all;
 Till dieted by thee I grow mature
 In knowledge, as the gods, who all things know;
 Though others envy what they cannot give;
 For had the gift been theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide; not following thee I had remain'd
 In ignorance; thou open'st Wisdom's way,
 And giv'st access, though secret she retire.
 And I perhaps am secret; Heav'n is high,
 High, and remote to see from thence distinct
 Each thing on Earth; and other care perhaps
 May have diverted from continual watch
 Our great Forbidder, sate with all his spies
 About him. But to Adam in what sort
 Shall I appear? Shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,

But keep the odds of knowledge in my power 820
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal, and perhaps,
A thing not undesirable, sometime
Superior; for inferior who is free? 825
This may be well; but what if God have seen,
And death ensue? then I shall be no more,
And Adam wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think. Confirm'd then I resolve, 830
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.

So saying, from the tree her step she turn'd,
But first low reverence done, as to the Power 835
That dwelt within, whose presence had infus'd
Into the plant scintillial sap, deriv'd
From nectary drink of gods. Adam the while
Waiting desirous her return, had wove 840
Of choicest flowers a garland to adorn
Her tresses, and her rural labors crown,
As reapers oft are wont their harvest queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
Yet oft his heart, divine of something ill, 845
Misgave him; He the faltering measure felt;
And forth to meet her went, the way she took

That morn when first they parted; by the tree
 Of Knowledge he must pass, there he her met,
 Scarce from the tree returning: in her hand
 A bough of fairest fruit, that dewy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To him she hasted; in her face Excuse
 Came prologue, and Apology too prompt;
 Which with bland words at will she thus address'd. 853

Hast thou not wonder'd, Adam, at my stay?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence, agony of love till now
 Not felt, nor shall be twice, for never more
 Mean I to try, what rash untry'd I sought, 860
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear:
 This tree is not as we are told, a tree
 Of danger tasted, nor to evil unknown
 Opening the way, but of divine effect 864
 To open eyes, and make them gods who taste;
 And hath been tasted such; the serpent wise,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth 870
 Indued with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 Th' effects to correspond, open'd mine eyes. 873

Dim erst, dilated spirits, ampler heart;
 And growing up to Godhead; which for thee
 Chiefly I sought; without thee can despise.
 For bliss, as thou hast part, to me is bliss,
 Tedious, unshar'd with thee; and odious soon. 886
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love;
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee; when Fate will not permit. 885

Thus Eve with count'nance blithe her story told;
 But in her cheek Distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,
 Astonied stood and blank, while horror chill 890
 Ran through his veins; and all his joints relax'd;
 From his slack hand the garland wreath'd for Eve
 Down dropt; and all the faded roses shed:
 Speechless he stood and pale, till thus at length
 First to himself he inward silence broke. 895

O fairest of Creation, last and best
 Of all God's works; creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet!
 How art thou lost; how on a sudden lost, 900
 Defac'd, deslower'd, and now to death devote?
 Rather how hast thou yielded to transgress
 The strict forbiddance, how to violate

The sacred fruit forbidd'n? some curst fraud
 Of enemy hath beguil'd thee, yet unknown;
 And me with thee hath ruin'd, for with thee
 Certain my resolution is to die;
 How can I live without thee, how forego
 Thy sweet converse, and love so dearly join'd,
 To live again in these wild woods forlorn? 910
 Should God create another Eve, and I
 Another rib afford, yet loss of thee
 Would never from my heart; no no, I feel
 The link of Nature draw me: flesh of flesh,
 Bone of my bone thou art, and from thy state
 Mine never shall be parted, bliss or woe. 915

So having said, as one from sad dismay
 Recomforted, and after thoughts disturb'd
 Submitting to what seem'd remediless,
 Thus in calm mood his words to Eve he turn'd. 920

Bold deed thou hast presum'd, adventurous Eve,
 And peril great provok'd, who thus hast dar'd,
 Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it under ban to touch. 925
 But past who can recal, or done undo?
 Not God omnipotent, nor Fate; yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so hainous now, foretasted fruit,
 Profan'd first by the serpent; by him first
 Made common and unhallow'd ere our taste; 930

Nor yet on him found deadly, he yet lives;
 Lives, as thou saidst, and gains to live as man;
 Higher degree of life, inducement stronger
 To us, as likely tasting to attain
 Proportional ascent, which cannot be
 But to be gods; or angels demi-gods.
 Nor can I think, that God, Creator wise,
 Though threat'ning, will in earnest to destroy
 Us his prime creatures, dignify'd so high,
 Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent made; so God shall uncreate,
 Be frustrate, do, undo, and labor lose;
 Not well conceiv'd of God, who though his power
 Creation could repeat, yet would be loath
 Us to abolish; lest the Adversary
 Triumph and say; Fickle their state whom God
 Most favors; who can please him long?
 He ruin'd, now mankind; whom will he next?
 Matter of scorn, not to be given the Foe.
 However I with thee have fix'd my lot;
 Certain to undergo like doom; if death
 Confort with thee, death is to me as life;
 So forcible within my heart I feel
 The bond of Nature draw me to my own,
 My own in thee, for what thou art is mine;
 Our state cannot be sever'd, we are one;
 One flesh; to lose thee were to lose myself.

So Adam, and thus Eve to him reply'd. 960
O glorious trial of exceeding love,
Illustrious evidence, example high!
Engaging me to emulate; but short
Of thy perfection, how shall I attain,
Adam? from whose dear side I boast me sprung, 965
And gladly of our union hear thee speak;
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolv'd,
Rather than death or ought than death more dread
Shall separate us, link'd in love so dear, 970
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit,
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else 975
So eminently never had been known.
Were it I thought death menac'd would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee, rather die
Deserted, than oblige thee with a fact 980
Pernicious to thy peace, chiefly assur'd
Remarkably so late of thy so true,
So faithful love unequal'd; but I feel
Far otherwise th' event, not death, but life
Augmented, open'd eyes, new hopes, new joys, 985
Taste so divine, that what of sweet before
Hath touch'd my sense, flat seems to this, and harsh.

On my experience, Adam, freely taste, it
And fear of death deliver to the winds!

So saying, she embrac'd him, and for joy
Tenderly wept, much won that he his love
Had so ennobled, as of choice to incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits) from the bough
She gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat
Against his better knowledge, not deceiv'd,
But fondly overcome with female charm
Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan,
Sky lour'd, and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original; while Adam took no thought,
Eating his fill, nor Eve to iterate
Her former trespass fear'd, the more to sooth
Him with her lov'd society, that now
As with new wine intoxicated both
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the Earth: but that false fruit
Far other operation first display'd,
Carnal desire inflaming; he on Eve
Began to cast lascivious eyes, she him
As wantonly repaid; in lust they burn;

Till Adam thus 'gan Eve to dalliance move. 1020
 Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning savor we apply,
 And palate call judicious; I the praise
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting; if such pleasure be
 In things to us forbid'd, it might be wish'd, 1025
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare;
 For never did thy beauty since the day
 I saw thee first and wedded thee, adorn'd 1030
 With all perfections; so inflame my sense
 With ardor to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.
 So said he, and forbore not glance or toy
 Of amorous intent, well understood 1035
 Of Eve, whose eye darted contagious fire.
 Her hand he seiz'd, and to a shady bank,
 Thick overhead with verdant roof imbower'd,
 He led her nothing loath; flowers were the couch,
 Pansies and violets, and asphodel, 1040
 And hyacinth, Earth's freshest softest lap.
 There they their fill of love and love's disport
 Took largely, of their mutual guilt the seal,

The solace of their sin, till dewy sleep
Oppress'd them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapor bland
About their spirits had play'd, and inmost powers
Made err, was now exhal'd; and grosser sleep
Bred of unkindly fumes, with conscious dreams
Incumber'd, now had left them; up they rose
As from unrest, and each the other viewing,
Soon found their eyes how open'd, and their minds
How darken'd; Innocence, that as a veil
Had shadow'd them from knowing ill, was gone,
Just Confidence, and native Righteousness,
And Honor from about them, naked left
To guilty Shame; he cover'd, but his robe
Uncover'd more. So rose the Danite strong
Herculean Samson from the harlot-lap
Of Philistean Dalilah, and wak'd
Shorn of his strength, they destitute and bare
Of all their virtue: silent, and in face
Confounded long they sat, as stricken mute,
Till Adam, though not less than Eve abash'd,
At length gave utterance to these words constrain'd.

O Eve, in evil hour thou didst give ear
To that false Worm, of whomsoever taught
To counterfeit man's voice, true in our fall,
False in our promis'd rising; since our eyes
Open'd we find indeed, and find we know

Both good and ev'ill, good lost, and evil got,
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honor void;
Of innocence, of faith, of purity; 1073
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Ev'n shame, the last of evils; of the first
Be sure thou. How shall I behold the face 1080
Henceforth of God or angel, erst with joy
And rapture so oft beheld? those heav'nly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade 1085
Obscur'd, where highest woods impenetrable
To star or sun-light, spread their umbrage broad
And brown as evening: cover me ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more. 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sow'd,
And girded on our loins, may cover round 1096
Those middle parts, that this new comer, Shame,
There sit not, and reproach us as unclean.
So counsel'd hey, and both together went

Into the thickest wood; there soon they chose
 The fig-tree, not that kind for fruit renown'd,
 But such as at this day to Indians known
 In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd shade
 High overarch'd, and echoing walks between;
 There oft the Indian herdsman shunning heat
 Shelters in cool, and tends his pasturing herds
 At loopholes cut through thickest shade: those leaves
 They gather'd, broad as Amazonian target,
 And with what skill they had, together sow'd,
 To gird their waste, vain covering if to hide
 Their guilt and dreaded shame; O how unlike
 To that first naked glory! Such of late
 Columbus found the American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores.
 Thus fenc'd, and as they thought, their shame in part
 Cover'd, but not at rest or ease of mind,
 They sat them down to weep; nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind, calm region once
 And full of peace, now tost and turbulent:
 For Understanding rul'd not, and the Will

Heard not her lore, both in subjection now
To sensual Appetite, who from beneath
Usurping over sovran Reason clam'd; II30
Superior sway: from thus distemper'd breast,
Adam, estrang'd in look and alter'd stile,
Speech intermitted thus to Eve renew'd.
Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange II35
Desire of wand'ring this unhappy morn,
I know not whence possess'd thee; we had then
Remain'd still happy, not as now, despoil'd
Of all our good, sham'd, naked, miserable!
Let none henceforth seek needless cause to' approve
The faith they owe; when earnestly they seek II41
Such proof, conclude, they then begin to fail,
To whom soon mov'd with touch of blamethus Eve.
What words have pass'd thy lips, Adam severe!
Imput'st thou that to my default, or will II45
Of wand'ring, as thou call'st it, which who knows
But might as ill have happen'd thou being by,
Or to thyself perhaps? Hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the serpent, speaking as he spake; II50
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to' have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou the head II55

Command me absolutely not to go,
Going into such danger as thou saidst?
Too facil then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss.
Hadst thou been firm and fix'd in thy dissent, 1160
Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd.
Is this the love, is this the recompense
Of mine to thee, ingrateful Eve, express'd
Immutable when thou wert lost, not I, 1165
Who might have liv'd and joy'd immortal bliss,
Yet willingly chose rather death with thee?
And am I now upbraided as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint: what could I more? 1170
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free will hath here no place.
But confidence then bore thee on, secure 1175
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee, but I rue 1180
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in women overtrusting

Lets her will rule; restraint she will not brook,
 And left to' herself, if evil thence ensue,
 She first his weak indulgence will accuse.

Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning,
 And of their vain contest appear'd no end.

The End of the Ninth Book.

BRITISH



MUSEUM

PARADISE LOST.

BOOK X.

The Argument.

Man's transgression known, the guardian angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their sire up to the place of Man: to make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then dejected with a shew of the forbidden Tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fall'n condition heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her Seed should be reveng'd on the serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

MEAN while the hainous and despiteful act
Of Satan done in Paradise, and how
He in the serpent had perverted Eve,

Her husband she, to taste the fatal fruit,
 Was known in Heav'n; for what can 'scape the eye 5
 Of God all-seeing, or deceive his heart
 Omniscient? who in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with strength entire, and free will arm'd
 Complete to have discover'd and repuls'd 10
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought to have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted; which they not obeying,
 Incurr'd (what could they less?) the penalty, 15
 And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad
 For man, for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stol'n 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heaven gate, displeas'd
 All were who heard; dim Sadness did not spare
 That time celestial visages, yet mix'd
 With pity, violated not their bliss, 25
 About the new-arriv'd, in multitudes
 Th' ethereal people ran, to hear and know
 How all befel: they tow'ards the throne supreme
 Accountable made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approv'd; when the Most High

Eternal Father, from his secret cloud,
Amidst in thunder utter'd thus his voice.

Assembled Angels, and ye Pow'rs return'd
From unsuccessful charge, be not dismay'd, 35
Nor troubled at these tidings from the Earth,
Which your sincerest care could not prevent,
Foretold so lately what would come to pass,
When first this Tempter cross'd the gulf from Hell.
I told ye then he should prevail and speed 40
On his bad errand, man should be seduc'd
And flatter'd out of all, believing lies
Against his Maker; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse 45
His free will, to her own inclining left
In even scale. But fall'n he is, and now
What rests, but that the mortal sentence pass
On his transgression, death denounc'd that day? 50
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance ere day end.
Justice shall not return as bounty scorn'd.
But whom send I to judge them? whom but thee 55
Vicegerent Son? to thee I have transferr'd
All judgment, whether in Heav'n, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with justice, sending thee

Man's friend, his mediator, his design'd
Both ransom and redeemer voluntary,
And destin'd Man himself to judge man fall'n.

So spake the Father, and unfolding bright
Tow'ard the right hand his glory, on the Son
Blaz'd forth unclouded deity; he full
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild.

Father Eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supreme, that thou in me thy Son belov'd
May'st ever rest well pleas'd. I go to judge
On Earth these thy transgressors, but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be, for so I undertook
Before thee; and not repenting, this obtain
Of right, that I may mitigate their doom
On me deriv'd, yet I shall temper
Justice with mercy, as may illustrate most
Them fully satisfy'd, and thee appease.
Attendees none shall need, nor train, where none
Are to behold the judgment, but the judg'd,
Those two; the third best absent is condemn'd,
Convict by flight, and rebel to all law:
Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose
Of high collateral glory: him thrones and powers,
Princedoms, and dominations ministrant

Accompanied to Heav'n gate, from whence I
 Eden and all the coast in prospect lay.
 Down he descended strait; the speed of gods
 Time counts not, though with swiftest minutes wing'd.
 Now was the sun in western cadence low
 From noon, and gentle airs due at their hour
 To fan the Earth now wak'd, and usher in
 The evening cool, when he from wrath more cool
 Came the mild judge and intercessor both
 To sentence Man: the voice of God they heard
 Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd; they heard,
 And from his presence hid themselves among
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud
 Where art thou Adam, went with joy to meet
 My coming soon far off? I miss thee here,
 Not pleas'd, thus entertain'd with solitude,
 Where obvious duty ere while appear'd unfought:
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains? Come forth!

He came, and with him Eve, more loath, though first
 To offend, discountenanc'd both, and discompos'd.
 Love was not in their looks, either to God
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy, and hate, and guile,
 Whence Adam faltering long, thus answer'd brief.

I heard thee in the gard'n, and of thy voice
 Afraid, being naked, hid myself. To whom
 The gracious Judge without revile reply'd,
 My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd; how is it now become
 So dreadful to thee? that thou' art naked; who
 Hath told thee? hast thou eaten of the Tree,
 Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam sore beset reply'd.
 O Heav'n! in evil strait this day I stand
 Before my Judge, either to undergo
 Myself the total crime, or to accuse
 My other self, the partner of my life;
 Whose failing, while her faith to me remains,
 I should conceal; and not expose to blame
 By my complaint; but strict Necessity
 Subdues me, and calamitous Constraint,
 Lest on my head both sin and punishment,
 However insupportable, be all
 Devolv'd; though should I hold my peace, yet thou
 Wouldst easily detect what I conceal
 This Woman, whom thou mad'st to be my help,
 And gav'st me as thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill,
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed;
 She gave me of the Tree, and I did eat,

To whom the Sovran Presence thus reply'd:
 Was she thy God, that her thou didst obey
 Before his voice; or was she made thy guide,
 Superior, or but equal, that to her
 Thou didst resign thy manhood, and the place
 Wherein God set thee above her, made of thee,
 And for thee, whose perfection far excell'd
 Hers in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy love, not thy subjection; and her gifts
 Were such as under government well seem'd,
 Unseemly to bear rule, which was thy part
 And person, hadst thou known thyself aright.

So having said, he thus to Eve in saw:
 Say Woman, what is this which thou hast done?

To whom sad Eve with shame sigh overwhelm'd,
 Confessing soon, yet not before her Judge
 Bold or loquacious, thus abash'd reply'd:
 The serpent me beguil'd, and I did eat

Which when the Lord God heard, without delay
 To judgment he proceeded on th' accus'd
 Serpent though brute, unable to transfer
 The guilt on him who made him instrument
 Of mischief, and polluted from the end
 Of his creation; justly then accus'd,
 As vitiated in nature, more to know
 Concern'd not man (since he no further knew)
 Nor alter'd his offence; yet God at last

To Satan first in sin his doom apply'd,
 Though in mysterious terms, judg'd as then best:
 And on the serpent thus his curse let fall
 Because thou hast done this, thou art accurs'd
 Above all cattel, each beast of the field;
 Upon thy belly groveling thou shalt go,
 And dust shalt eat all the days of thy life.
 Between thee and the woman I will put
 Enmity, and between thine and her seed;
 Her seed shall bruise thy head, thou bruise his heel.

So spake this Oracle, then verif'd
 When Jesus son of Mary, second Eve,
 Saw Satan fall like lightning down from Heav'n,
 Prince of the Air; then rising from his grave
 Spoil'd principalities and powers, triumph'd
 In open show; and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet;
 Ev'n he who now foretold his fatal bruise,
 And to the woman thus his sentence turn'd.
 Thy sorrow I will greatly multiply
 By thy conception; children thou shalt bring
 In sorrow forth; and to thy husband's will
 Thine shall submit; he over thee shall rule.

On Adam last thus judgment he pronounc'd
 Because thou' hast hearken'd to thy wife's
 And eaten of the tree, concerning which

I charg'd thee, saying, Thou shalt not eat thereof:
Curs'd is the ground for thy sake; thou in sorrow
Shalt eat thereof all the days of thy life;
Thorns also and thistles it shall bring thee forth
Unbid; and thou shalt eat th' herb of the field,
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken; know thy birth,
For dust thou art, and shalt to dust return.

So judg'd he Man, both Judge and Saviour sent;
And th' instant stroke of death denounc'd that day
Remov'd far off; then pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he wash'd his servants' feet, so now
As father of his family he clad
Their nakedness with skins of beasts, or Cain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies:
Nor he their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with his robe of righteousness,
Arraying cover'd from his Father's sight,
To him with swift ascent he up return'd,
Into his blissful bosom reassum'd
In glory as of old; to him appear'd
All, though all-knowing, what had pass'd with man

Recounted, mixing intercession sweet, 1230
 Mean while ere thus was sinn'd and judg'd on Earth,
 Within the gates of Hell sat Sin and Death;
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the Fiend pass'd through,
 Sin opening, who thus now to Death began.
 O Son, why sit we here each other viewing
 Idly, while Satan our great author thrives
 In other worlds, and happier seat provides
 For us his offspring dear? It cannot be
 But that success attends him; if mishap
 Ere this he had return'd, with fury driven
 By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion giv'n me large
 Beyond this deep; whatever draws me on,
 Or sympathy, or some connatural force
 Powerful at greatest distance to unite
 With secret amity things of like kind
 By secretest conveyance: Thou my shade
 Inseparable must with me along:
 For Death from Sin no power can separate.
 But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Adventrous work, yet to thy power and mine:

Not unagreeable, to found a path
Over this main from Hell to that new world,
Where Satan now prevails, a monument
Of merit high to all th' infernal host,
Easing their passage hence, for intercourse,
Or transmigration, as their lot shall lead:
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct.

Whom thus the meager Shadow answer'd soon.
Go whither Fate and Inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading, such a sent I draw
Of carnage, prey innumerable, and taste
The favor of Death from all things there that live:
Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid.
So saying, with delight he snuff'd the smell
Of mortal change on Earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battel, to a field,
Where armies lie incamp'd, come flying, lur'd
With sent of living carcasses design'd
For death, the following day, in bloody fight;
So sented the grim Feature, and upturn'd
His nostril wide into the murky air,
Sagacious of his quarry from so far.
Then both from out Hell gates into the waste
Wide anarchy of Chaos damp and dark

Flew diverse, and with power (their power was great)
 Hovering upon the waters, what they met 285
 Solid or slimy, as in raging sea
 Tost up and down, together crouded drove
 From each side shoaling tow'ards the mouth of Hell:
 As when two polar winds, blowing adverse
 Upon the Cronian sea, together drive 290
 Mountains of ice, that stop th' imagin'd way
 Beyond Pétora eastward, to the rich
 Cathaian coast. The aggregated foil
 Death with his mate petrific, cold and dry,
 As with a trident smote, and fix'd as firm 295
 As Delos floating once; the rest his look
 Bound with gorgonian rigor not to move;
 And with Asphaltic slime, broad as the gate,
 Deep to the roots of Hell the gather'd beach
 They fasten'd, and the mole immense wrought on 300
 Over the foaming deep high arch'd, a bridge
 Of length prodigious, joining to the wall
 Immoveable of this now fenceless world
 Forfeit to Death; from hence a passage broad,
 Smooth, easy, inoffensive down to Hell. 305
 So, if great things to small may be compar'd,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high
 Came to the sea, and over Hellsfont
 Bridging his way, Europe with Asia join'd, 310
 And scourg'd with many a stroke th' indignant waves,

Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss, following the track
Of Satan to the self same place where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world: with pins of adamant
And chains they made all fast, too fast they made
And durable; and now in little space
The confines met of empyrean Heav'n
And of this world, and on the left hand Hell
With long reach interpos'd; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descri'd,
To Paradise first tending, when behold
Satan in likeness of an angel bright
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose:
Disguis'd he came, but these his children dear
Their parent soon discern'd, though in disguise.
He after Eve seduc'd, unminded slunk
Into the wood fast by, and changing shape
To observe the sequel, saw his gulleful act
By Eve, though all unwitting, seconded
Upon her husband, saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrify'd
He fled, not hoping to escape, but shun

The present, fearing guilty what his wrath
 Might suddenly inflict; that past, return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight
 Of that stupendous bridge his joy increas'd,
 Long he admiring stood, till Sin, his fair
 Inchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
 Thy trophies, which thou view'st as not thine own;
 Thou art their author and prime architect;
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on Earth hadst prosper'd, which thy looks
 Now also evidence, but straight I felt
 Though distant from thee worlds between, yet felt
 That I must after thee with this thy son,
 Such fatal consequence unites us three
 Hell could no longer hold us in her bounds,
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.

Thou hast achiev'd our liberty, confin'd
Within Hell gates till now, thou us impower'd
To fortify thus far, and overlay
With this portentous bridge the dark abyss.
Thine now is all this world; thy virtue hath won
What thy hands builded not, thy wisdom gain'd
With odds what War hath lost, and fully aveng'd
Our foil in Heav'n; here thou shalt monarch reign,
There didst not; there let him still victor sway,
As battel hath adjudg'd, from this new world
Retiring, by his own doom alienated,
And henceforth monarchy with thee divide
Of all things parted by th' empyreal bounds,
His quadrature, from thy orbicular world,
Or try thee now more dange'rous to his throne.

Whom thus the Prince of Darkness answer'd glad:
Fair Daughter, and thou Son and Grandchild both,
High proof ye now have giv'n to be the race
Of Satan, (for I glory in the name,
Antagonist of Heav'n's almighty King)
AmPLY have merited of me, of all
Th' infernal empire, that so near Heav'n's door
Triumphal with triumphal act have met,
Mine with this glorious work, and made one realm
Hell and this world, one realm, one continent.
Of easy thorough-fare. Therefore while I
Descend through Darkness, on your road with ease,
To my associate powers, them to acquaint

With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend;
 There dwell and reign in bliss, thence on the Earth
 Dominion exercise and in the air, 400
 Chiefly on man, sole lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on Earth, of matchless might
 Issuing from me: on your joint vigor now 405
 My hold of this new kingdom all depends,
 Through sin to death expos'd by my exploit.
 If your joint power prevail, th' affairs of Hell
 No detriment need fear; go and be strong.

So saying he dismiss'd them; they with speed 410
 Their course through thickest constellations held,
 Spreading their bane; the blasted stars look'd wan,
 And planets, planet-struck, real-eclipse
 Then suffer'd. Th' other way Satan went down
 The causy to Hell gate; on either side 415
 Disparted Chaos over built exclaim'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation; through the gate,
 Wide open and unguarded, Satan pass'd,
 And all about found desolate; for those 420
 Appointed to sit there had left their charge,
 Blown to the upper world; the rest were all
 Fat to th' inland retir'd, about the walls

Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd
 Of that bright star to Satan paragon'd
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their emp'rour sent; so he
 Departing gave command, and they observ'd
 As when the Tartar from his Russian foe
 By Astracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat
 To Tauris or Casbeen: so these the late
 Heav'n-banish'd host left desert utmost Hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great adventurer from the search
 Of foreign worlds: he through the midst unmark'd,
 In show plebeian angel militant
 Of lowest order, pass'd; and from the door
 Of that Plutonian hall, invisible
 Ascended his high throne, which under state
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down a while
 He sat, and round about him saw unseen
 At last as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter, clad
 With what permissive glory since his fall

Was left him, or false glitter: all amaz'd
 At that so sudden blaze the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty Chief return'd: loud was the acclame:
 Forth rush'd in haste the great consulting peers, 456
 Rais'd from their dark divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.

Thrones, Dominations, Princedoms, Virtues, Powers,
 For in possession such, not only of right, 461
 I call ye and declare ye now, return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of Woe, 465
 And dungeon of our Tyrant: now possess,
 As lords, a spacious world, to our native Heav'n
 Little inferior, by my adventure hard
 With poe'll great achiev'd. Long were to tell
 What I have done, what suffer'd, with what pain 470
 Voyag'd th' unreal, vast, unbounded deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march; but I
 Toild out my uncouth passage, forc'd to ride 475
 Th' untractable abyfs, plung'd in the womb
 Of unorig'nal Night and Chaos wild,
 That jealous of their secrets fiercely oppos'd
 My journey strange, with clamorous uproar

Protesting fate supreme; thence how I found 480
 The new-created world, which faine in Heav'n
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a paradise, by our exile
 Made happy: him by fraud I have seduc'd 485
 From his Creator, and the more to increase
 Your wonder, with an apple; he therewith
 Offended, worth your laughter, hath giv'n up
 Both his beloved man and all his world
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labor, or alarm,
 To range in, and to dwell, and over man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather 495
 Me not, but the brute serpent in whose shape
 Man I deceiv'd: that which to me belongs
 Is enmity, which he will put between
 Me and mankind: I am to brulke his heel;
 His seed, when is not set, shall brulke my head:
 A world who would not purchase with a brulke, 500
 Or much more grievous pain? Yet have th' account
 Of my performance: what remains, ye Gods,
 But up and enter now into full bliss?

So having said, a while he stood, expecting
 Their universal shout and high applause
 To fill his ear, when contrary he hears
 On all sides, from innumerable tongues

A dismal universal hiss, the sound
 Of public scorn; he wonder'd, but not long
 Had leisure, wond'ring at himself now more; 510
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs intertwining
 Each other, till supplanted down he fell
 A monstrous serpent on his belly prone,
 Reluctant, but in vain, a greater Power 515
 Now rul'd him, punish'd in the shape he sinn'd
 According to his doom: he would have spoke,
 But hiss for hiss return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to serpents all as accessories 520
 To his bold riot: dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion, and asp, and amphispæna dire,
 Ceraustes horn'd, hydrus, and elaps drear, 525
 And dipsas (not so thick swarm'd once the soil
 Bedropt with blood of gorgon, or the ile
 Ophiusa) but still greatest he the midst,
 Now dragon grown, larger than whom the sun 530
 Ingender'd in the Pythian vale on slime,
 Huge Python, and his power no less he seem'd
 Above the rest still to retain; they all
 Him follow'd issuing forth to th' open field,
 Where all yet left of that revolted rout,
 Heav'n-fall'n, in station stood or just array, 535

Sublime with expectation when to see
In triumph issuing forth their glorious Chief;
They saw, but other sight instead, a croud
Of ugly serpents; horror on them fell,
And horrid sympathy; for what they saw, 540
They felt themselves now changing; down their arms,
Down fell both spear and shield; down they as fast,
And the dire hiss renew'd, and the dire form
Catch'd by contagion, like in punishment,
As in their crime. Thus was th' applause they meant
Turn'd to exploding hiss, triumph to shame 546
Cast on themselves from their own mouths. There stood
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that 550
Which grew in Paradise, the bait of Eve
Us'd by the Tempter: on that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude
Now ris'n; to work them further woe or shame; 555
Yet parch'd with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they roll'd in heaps, and up the trees
Climbing, fat thicker than the snaky locks
That curl'd Megera: greedily they pluck'd 560
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flam'd;
This more delusive, not the touch, but taste

Deceiv'd; they fondly thinking to allay
 Their appetite with gust, instead of fruit
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected: oft they assay'd,
 Hunger and thirst constraining, drag'd as oft,
 With hatefullest displeasure writh'd their jaws
 With soot and cinders fill'd; so oft they fell
 Into the same illusion, not as man
 Whom they triumph'd once laps'd. Thus were they
 And worn with famine, long and ceaseless hiss, [plagu'd
 Till their lost shape, permitted, they resum'd,
 Yearly injoin'd, some say, to undergo
 This annual humbling certain number'd days,
 To dash their pride, and joy for man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the serpent, whom they call'd
 Ophion with Euryhyme, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driven
 And Ops, ere yet Discreet Jove was born
 Mean while in Paradise the hellish pair
 Too soon arriv'd; Sin there in power before,
 Once actual, now in body, and to dwell
 Habitual habitant; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse to whom Sin thus began
 Second of Satan sprung, all conqu'ring Death,

What think'st thou of our empire now, though earn'd
With travel difficult, not better far
Than still at Hell's dark threshold to' have sat watch,
Unnam'd, undreaded, and thyself half starv'd? 595

Whom thus the Sin-born monster answer'd soon.
To me, who with eternal famin pine,
Alike is Hell, or Paradise, or Heav'n,
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems 600
To stuff this maw, this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd.
Thou therefore on these herbs, and fruits, and flowers
Feed first, on each beast next, and fish, and fowl,
No homely morsels; and whatever thing 605
The sithe of Time mowes down, devour unspar'd;
Till I in Man residing through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey.

This said, they both betook them several ways, 610
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which th' Almighty seeing,
From his transcendent seat the saints among,
To those bright Orders utter'd thus his voice. 615

See with what heat these dogs of Hell advance
To waste and havoc yonder world; which I
So fair and good created, and had still
Kept in that state, had not the folly of man.

Let in these wasteful furies, who impute 620
 Folly to me, so doth the Prince of Hell
 And his adherents, that with so much ease
 I suffer them to enter and possess
 A place so heav'nly, and contriving seem
 To gratify my scornful enemies, 625
 That laugh, as if transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule;
 And know not that I call'd and drew them thither
 My hell-hounds, to lick up the draff and filth, 630
 Which man's polluting sin with taint hath shed
 On what was pure, till cramm'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 Of thy victorious arm, well-pleasing Son,
 Both Sin, and Death, and yawning Grave at last 635
 Through Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heav'n and Earth renew'd shall be made pure
 To sanctity that shall receive no stain:
 Till then the curse pronounc'd on both precedes. 640

He ended; and the heav'nly audience loud
 Sung halleluiah, as the sound of seas,
 Through multitude that sung: Just are thy ways,
 Righteous are thy decrees on all thy works;
 Who can extenuate thee? Next, to the Son, 645
 Destin'd Restorer of mankind, by whom
 New Heav'n and Earth shall to the ages rise;

Or down from Heav'n descend. Such was their song,
While the Creator calling forth by name
His mighty angels gave them several charge 650
As sort'd best with present things. The sun
Had first his precept so to move, so shine,
As might affect the Earth with cold and heat
Scarce tolerable, and from the North to call
Decrepit Winter, from the South to bring 655
Solstitial Summer's heat. To the blane moon
Her office they preferib'd, to th' other five
Their planetary motions and aspects
In sextile, square, and trine, and opposit
Of noxious efficacy, and when to join 660
In synod unbenign; and taught the fix'd
Their influence malignant when to shower,
Which of them rising with the sun, or falling,
Should prove tempestuous: to the winds they set
Their corners, when with bluster to confound 665
Sea, air, and shore, the thunder when to roll
With terror through the dark aerial hall
Some say he bid his angels turn astant
The poles of Earth twice ten degrees and more
From the sun's axle, they with labor push'd 670
Oblique the centric globe: some say the Sun
Was bid turn reins from th' equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins
Up to the tropic Crab; thence down again 675

By Leo and the Virgin and the Scales,
As deep as Capricorn, to bring in change
Of seasons to each clime; else had the spring
Perpetual smil'd on Earth with vernant flowers,
Equal in days and nights, except to those 680
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun
To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or East or West, which had forbid the snow 685
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyestean banquet turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now, 690
Avoided pinching cold and scorching heat?
These changes in the Heav'ns, though slow, produc'd
Like change on sea and land, sidereal blast,
Vapor, and mist, and exhalation hot,
Corrupt and pestilent: now from the North 695
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, arm'd with ice
And snow and hail and stormy gust and flaw,
Boreas and Cæcias and Argestes loud
And Thrafcias rend the woods and seas upturn; 700
With adverse blast upturns them from the South
Notus and Afer black with thundrous clouds
From Serrationa; thwart of these as fierce

Forth rush the Levant and the Pontic winds
 Eurus and Zephyr with their lateral noise,
 Sirocco, and Libecchio. Thus began
 Outrage from lifeless things; but Discord first
 Daughter of Sin, among th' irrational,
 Death introduc'd through fierce antipathy:
 Beast now with beast began war, and fowl with fowl,
 And fish with fish; to graze the herb all leaving,
 Devour'd each other; nor stood much in awe
 Of man, but fled him, or with count'enance grim
 Glar'd on him passing. These were from without
 The growing miseries which Adam saw
 Already in part, though hid in gloomiest shade,
 To sorrow abandon'd, but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden sought with sad complaint.

O miserable of happy! is this the end
 Of this new glorious world; and me so late
 The glory of that glory, who now become
 Accurs'd of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness! yet well, if here would end
 The misery; I deserv'd it, and would bear
 My own deserving; but this will not serve;
 All that I eat or drink, or shall begot,
 Is propagated curse. O voice once heard
 Delightfully, *Increase and multiply;*
 Now death to hear! for what can I increase

Or multiply, but curses on my head?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head? Ill fare our ancestor impure, 733
 For this we may thank Adam; but his thanks
 Shall be the execration; so besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,
 On me as on their natural center-light, 740
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request thee, Maker, from my clay
 To mold me man, did I solicit thee
 From darkness to promote me, or here place 745
 In this delicious garden? As my will
 Concurr'd not to my being, it were but right
 And equal to reduce me to my dust,
 Desirous to resign and render back
 All I receiv'd, unable to perform 750
 Thy terms too hard, by which I was to hold
 The good I fought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 Thy justice seems; yet to say truth, too late 755
 I thus contest; then should have been refus'd
 Those terms whatever, when they were propos'd:
 Thou didst accept them: wilt thou' enjoy the good,
 Then cavil the conditions? and though God

Made thee without thy leave, what if thy son 1760
Prove disobedient, and reprov'd, retort,
Wherefore didst thou beget me? I sought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him not thy election;
But natural necessity begot: 1765
God made thee of choice his own, and of his own
To serve him; thy reward was of his grace,
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am, and shall to dust return: 1770
O welcome hour whenever! why delays
His hand to execute what his decree
Fix'd on this day? why do I hover live,
Why am I mock'd with death, and lengthen'd out
To deathless pain? how gladly would I meet 1775
Mortality my sentence, and be earth
Insensible, how glad would lay me down
As in my mother's lap, there I should rest
And sleep secure; his dreadful voice no more
Would thunder in my ears, no fear of worse 1780
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still; lest all I cannot die,
Lest that pure breath of life, the spirit of man
Which God inspir'd, cannot together perish 1785
With this corporeal clod; then in the grave,
Or in some other dismal place, who knows

But I shall die a living death? O thought
 Horrid, if true; yet, why? it was but breath
 Of life that sinn'd; what dies but what had life
 And sinn'd the body properly hath neither.
 All of me then shall die: let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also? be it, man is not so.
 But mortal doom'd. How can he exercise
 Wrath without end on man whom death must end?
 Can he make deathless death? that were to make
 Strange contradiction, which to God himself
 Impossible is held; as argument
 Of weakness, not of power. Will he draw out,
 For anger's sake, finite to infinite
 In punish'd man, to satisfy his rigor
 Satisfy'd never? that were to extend
 His sentence beyond dust and Nature's law,
 By which all causes else according still
 To the reception of their matter act,
 Not to th' extent of their own sphere. But say
 That death be not one stroke, as I suppos'd
 Bereaving sense, but endless misery
 From this day onward, which I feel begun
 Both in me, and without me; and so last
 To perpetuity; Ay me, that fear
 Comes thund'ring back with dreadful revolution
 On my defenseless head; both death and

Am found eternal, and incorporate both
 Nor I in my part single, in the all
 Posterity stands curs'd: fair patrimony
 That I must leave ye, Sons: O were Liable
 To waste it all myself, and leave ye none!
 So disinherited how would you bless
 Me now your curse! Ah, why should all mankind
 For one man's fault thus guiltless be condemn'd?
 If guiltless? but from me what can proceed,
 But all corrupt, both mind and will deprav'd
 Not to do only, but to will the same
 With me? how can they then acquitted stand
 In sight of God? him after all disputes
 Forc'd I absolve: all my evasions vain,
 And reasonings, though through mazes, lead me still
 But to my own conviction: first and last
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due;
 So might the wrath: Fond wish! couldst thou support
 That burden heavier than the Earth to bear;
 Than all the world much heavier, though divided
 With that bad Woman? thus what thou desir'st
 And what thou fear'st; alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future,
 To Satan only like both crime and doom,
 O Conscience, into what abyss of fears
 And horrors hast thou driven me, out of which

I find no way; from deep to deeper plung'd!

Thus Adam to himself lamented loud
Through the still night, not now, as ere man fell
Wholesome and cool, and mild, but with black air
Accompanied with damp and dreadful gloom,
Which to his evil conscience represented
All things with double terror, on the ground
Outstretch'd he lay, on the cold ground, and oft
Curs'd his creation; Death as oft accus'd
Of hardly excusable since he secur'd
The day of his offence. Why comes not Death,
Said he, with one thrice acceptable stroke
To end me? small Truth fail to keep her word,
Justice divine, not hasten to be just;
But Death comes not at call; Justice divine
Mends not her slowest pace for pray'rs or cries.
O Woods, O Fountains, Hills, Dales, and Bowers,
With other choicest haunts of your Shades
To answer, and respond to my other song,
Whom thus afflicted when sad Eve beheld,
Desolate with grief she sat, approaching nigh,
Soft words to his fierce passion she assay'd
But her with stern regard he thus repell'd.

Out of my sight, thou serpent; that name best
Befits thee with him; leagu'd thyself to false
And hateful, nothing wants, but that thy shape,
Like his, and color serpentine may show
Thy inward fraud, to warn all creatures from thee.

Henceforth; lest that too heav'nly form, pretended
To hellish falshood, snare them. But for thee
I had persisted happy, had not thy pride
And wand'ring vanity, which least was safe;
Rejected my forewarning, and disdain'd
Not to be trusted, longing to be seen
Though by the Devil himself, him overweening
To over-reach, but with the serpent meeting
Fool'd and beguil'd, by him thou, I by thee,
To trust thee from my side, imagin'd wife,
Constant, mature, proof against all assaults,
And understood not all was but a show
Rather than solid virtue, all but a rib
Crooked by Nature, bent, as now appears,
More to the part sinister, from me drawn,
Well if thrown out, as supernumerary
To my just number found. O why did God,
Creator wise, that peopled highest Heav'n
With spirits masculine, create at last
This novelty on Earth, this fair defect
Of Nature, and not fill the world at once
With men as angels without feminine,
Or find some other way to generate
Mankind: this mischief had not then befall'n,
And more that shall befall, innumerable
Disturbances on Earth through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such

As some misfortune brings him, or mistake;
 Or whom he wishes most shall seldom gain
 Through her perverseness, but shall see her gain'd
 By a far worse; or if she love, withheld
 By parents; or his happiest choice too late
 Shall meet, already link'd and wedlock-bound
 To a fell adversary, his hate or shame
 Which infinite calamity shall cause
 To human life, and household peace confound.

He added not, and from her turn'd; but Eve
 Not so repuls'd, with tears that ceas'd not flowing,
 And tresses all disorder'd, at his feet
 Fell humble, and embracing them, besought
 His peace, and thus proceeded in her plaint.

For sake me not thus, Adam; witness Heav'n
 What love sincere, and reverence in my heart
 I bear thee, and unwitting have offended,
 Unhappily deceiv'd; thy suppliant
 I beg, and clasp thy knees; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress,
 My only strength and stay: forlorn of thee,
 Whither shall I betake me, where subsist
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity
 Against a foe by doom express assign'd us,
 That cruel serpent: on me exercise not

Thy hatred for this misery befall'n,
On me already lost, me than thyself
More miserable; both have sinn'd, but thou 930
Against God only, I against God and thee,
And to the place of judgment will return,
There with my cries importune Heav'n, that all
The sentence from thy head remov'd may light
On me, sole cause to thee of all this woe, 935
Me, me only, just object of his ire.

She ended weeping, and her lowly plight,
Immoveable till peace obtain'd from fault
Acknowledg'd and deplor'd, in Adam wrought
Compassion; soon his heart relented 940
Tow'ards her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconciliation seeking,
His counsel, whom she had displeas'd, his aid;
As one disarm'd, his anger all he lost, 945
And thus with peaceful words uprais'd her soon.

Unwary, and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas,
Bear thine own first, ill able to sustain 950
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If prayers
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited, 955

Thy frailty and infirmer sex forgiven,
 To me committed and by me expos'd.
 But rise, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of love, how we may lighten 960
 Each other's burden in our share of woe;
 Since this day's death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,
 A long day's dying to augment our pain,
 And to our seed (O hapless seed!) deriv'd. 965

To whom thus Eve, recovering heart, reply'd.
 Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate; nevertheless, 970
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen, 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd 980
 By Death at last; and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our loins to bring

Into this cursed world a woeful race,
That after wretched life must be at last
Food for so foul a monster; in thy power
It lies, yet ere conception to prevent
The race unblest, to be'ing yet unbegot.
Childless thou art, childless remain: so Death
Shall be deceiv'd his glut, and with us two
Be forc'd to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From Love's due rites, nuptial embraces sweet,
And with desire to languish without hope,
Before the present object languishing
With like desire, which would be misery
And torment less than none of what we dread;
Then both ourselves and seed at once to free
From what we fear for both, let us make short,
Let us seek Death, or he not found, supply
With our own hands his office on ourselves:
Why stand we longer shivering under fears,
That show no end but death, and have the power,
Of many ways to die the shortest chusing;
Destruction with destruction to destroy?
She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale
But Adam with such counsel nothing sway'd,
To better hopes his more attentive mind

Lab'ring had rais'd, and thus to Eve reply'd.
 Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns;
 But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies,
 Not thy contempt, but anguish and regret
 For loss of life and pleasure overlord'd.
 Or if thou covet death, as utmost end
 Of misery, so thinking to evade
 The penalty pronounc'd, doubt not but God
 Hath wiselier arm'd his vengeful ire than
 To be forestall'd; much more I fear lest death
 So snatch'd will not exempt us from the pain.
 We are by doom to pay; rather such acts
 Of contumacy will provoke the Highest
 To make death in us live: then let us seek
 Some safer resolution, which methinks
 I have in view, calling to mind with heed
 Part of our sentence, that thy seed shall bruise
 The serpent's head; piteous amends, unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the serpent hath contriv'd
 Against us this deceit: to crush his head
 Would be revenge indeed; which will be lost
 By death brought on ourselves, or childless days
 Resolv'd as thou proposest; so our foe
 Shall 'scape his punishment ordain'd, and we

Instead shall double ours upon our heads. 1040
No more be mention'd then of violence
Against ourselves, and wilful barrenness;
That cuts us off from hope, and favors only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke 1045
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling; we expected
Immediate dissolution, which we thought
Was meant by death that day, when lo, to thee 1050
Pains only in child-bearing were foretold,
And bringing forth, soon recompens'd with joy,
Fruit of thy womb; on me the curse aslope
Glanc'd on the ground; with labor I must earn
My bread; what harm? Idleness had been worse;
My labor will sustain me; and lest cold 1056
Or heat should injure us, his timely care
Hath unbefought provided, and his hands
Cloth'd us unworthy, pitying while he judg'd;
How much more, if we pray him, will his ear 1060
Be open, and his heart to pity' incline,
And teach us further by what means to shun
Th' inclement seasons, rain, ice, hail, and snow?
Which now the sky with various face begins
To show us in this mountain, while the winds 1065
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees; which bids us seek

Some better throud, some better warmth to cherish
 Our lips benum'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams 1070
 Reflected, may with matter fere foment
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds
 Justling or push'd with winds rude in their flock 1074
 Tine the flant lightning, whose thwart flame driv'n
 Kindles the gummy bark of fir or pine, [down
 And sends a comfortable heat from far,
 Which might supply the sun: such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought, 1080
 He will instruct us praying, and of grace
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home. 1083
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1090
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek?
 Undoubtedly he will relent and turn
 From his displeasure, in whose look serene,
 When angry most he seem'd and most severe, 1095

What else but favour, grace, and mercy shone?

So spake our Father penitent, nor Eve
Felt less remorse: they forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd 1100
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.

The End of the Tenth Book.

PARADISE LOST.

BOOK XI.

The Argument.

The Son of God presents to his Father the prayers of our First Parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him; the angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the angel leads him up to a high hill, sets before him in vision what shall happen till the flood.

THUS they in lowliest plight repentant stood
 Praying, for from the mercy-seat above
 Prevenient grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd 5
 Unutterable, which the Spi'rit of prayer
 Inspir'd, and wing'd for Heav'n with speedier flight
 Than loudest oratory: yet their port
 Not of mean suiters, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond, or frustrate: in they pass'd

Dimensionless, through heav'nly doors; then clad
 With incense, where the golden altar fum'd,
 By their great Intercessor, came in sight
 Before the Father's throne: then the glad Son
 Presenting, thus to intercede began:
 See, Father, what first fruits on Earth are sprung
 From thy implanted grace in man, these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring,
 Fruits of more pleasing savor from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'
 From innocence. Now therefore bend thine ear
 To supplication, hear his sighs though mute;
 Unskilful with what words to pray, let me
 Interpret for him, me his Advocate
 And Propitiation; all his works on me
 Good or not good ingraft, my merit those
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from thee receive
 The smell of peace toward mankind; let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom, (which I
 To mitigate thus plead, not to reverse)
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me as I with thee am one.

To whom the Father, without cloud, serene: 49
 All thy request for man, accepted Son,
 Obtain; all thy request was my decree:
 But longer in that Paradise to dwell,
 The law I gave to Nature him forbids.
 Those pure immortal elements that know 50
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off
 As a distemper, gross to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first 55
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd, with happiness
 And immortality: that fondly lost,
 This other serv'd but to eternize woe, 60
 Till I provided death; so death becomes
 His final remedy, and after-life
 Try'd in sharp tribulation, and refin'd
 By faith and faithful works, to second life,
 Wak'd in the renovation of the just, 65
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to synod all the blest
 Thro' Heav'n's wide bounds; from them I will not hide
 My judgments, how with mankind I proceed,
 As how with peccant angels late they saw, 70
 And in their state, though firm, stood more confirm'd.
 He ended, and the Son gave signal high

To the bright minister that watch'd, he blew
 His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more
 To sound at general doom. Th' angelic blast
 Fill'd all the regions: from their blissful bowers
 Of amarantia shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the sons of Light
 Hasten'd, resorting to the summons high,
 And took their seats; till from his throne supreme
 Th' Almighty thus pronounc'd his sovran will.

O Sons, like one of us man is become
 To know both good and evil, since his taste
 Of that defended fruit; but let him boast
 His knowledge of good lost, and evil got;
 Happier, had it suffic'd him to have known
 Good by itself, and evil not at all.
 He sorrows now, repents, and prays contrite,
 My motions in him; longer than they move;
 His heart I know, how variable and vain
 Self-left. Left therefore his now bolder hand
 Reach also of the tree of Life, and eat,
 And live for ever, dream at least to live
 For ever, to remove him I decree,
 And send him from the garden forth to till
 The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge,
 Take to thee from among the cherubim

Thy choice of flaming warriors, left the Fiend,
 Or in behalf of man, or to invade
 Vacant possession, some new trouble raise:
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair,
 From hallow'd ground th' unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd and with tears
 Bewailing their excess, all terror hide:
 If patiently thy bidding they obey,
 Dismiss them not disconsolate;
 To Adam what shall come in future days,
 As I shall thee enlighten; intermix
 My covenant in the Woman's seed renew'd;
 So send them forth, though sorrowing, yet in peace,
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame
 Wide-waving, all approach far off to fright,
 And guard all passage to the tree of Life:
 Lest Paradise a receptacle prove
 To spirits foul, and all my trees their prey,
 With whose stol'n fruit man once more to delude.
 He ceas'd; and th' arch-angelic Pow'r prepar'd
 For swift descent, with him the cohort bright
 Of watchful cherubim; four faces each

Had, like a double Janus, all their shape
Spangled with eyes, more numerous than those 130
Of Argus, and more wakeful than to drowse,
Charm'd with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Mean while
To resalute the world with sacred light
Leucothea wak'd, and with fresh dew imbalm'd 135
The Earth, when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above, new hope to spring
Out of despair, joy, but with fear yet link'd;
Which thus to Eve his welcome words renew'd. 140

Eve, easily may faith admit, that all
The good which we enjoy from Heav'n descends;
But that from us ought should ascend to Heav'n
So prevalent as to concern the mind
Of God high-blest, or to incline his will, 145
Hard to belief may seem; yet this will pray'r
Or one short sigh of human breath, upborne
Ev'n to the seat of God. For since I sought
By pray'r th' offended Deity to appease,
Kneel'd and before him humbled all my heart, 150
Methought I saw him placable and mild,
Bending his ear; persuasion in me grew
That I was heard with favor; peace return'd
Home to my breast, and to my memory
His promise, that thy seed shall bruise our foe; 155
Which then not minded in dismay, yet now

Assures me that the bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly call'd, Mother of all Mankind,
Mother of all things living, since by thee 160
Man is to live, and all things live for man.

To whom thus Eve with sad demeanour meek.
Ill worthy I such title should belong
To me transgressor, who for thee ordain'd
A help, became thy snare; to me reproach 165
Rather belongs, distrust and all dispraise:
But infinite in pardon was my Judge,
That I who first brought death on all, am grac'd
The source of life; next favourable thou,
Who highly thus to'intitle me vouchsaf'st, 170
Far other name deserving. But the field
To labor calls us now with sweat impos'd,
Though after sleepless night; for see the Morn,
All unconcern'd with our unrest, begins
Her rosy progress smiling; let us forth, 175
I never from thy side henceforth to stray,
Where'er our day's work lies, though now injoin'd
Laborious, till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but Fate
Subscrib'd not; Nature first gave signs, impress'd
On bird, beast, air, air suddenly eclips'd
After short blush of Morn; nigh in her sight

The bird of Jove, stoop'd from his aery tour, 185
Two birds of gayest plume before him drove;
Down from a hill the beast that reigns in woods,
First hunter then, pursu'd a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to th' Eastern gate was bent their flight. 190
Adam observ'd, and with his eye the chase
Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
Which Heav'n by these mute signs in Nature shows,
Forerunners of his purpose, or to warn 195
Us haply too secure of our discharge
From penalty, because from death releas'd
Some days; how long, and what till then our life,
Who knows, or more than this, that we are dust,
And thither must return and be no more? 200
Why else this double object in our sight
Of flight pursu'd in th' air, and o'er the ground,
One way the self-same hour? why in the East
Darkness e'er day's mid-course, and morning light
More orient in yon western cloud, that draws 205
O'er the blue firmament a radiant white,
And slow descends, with something heav'nly fraught?

He crid not; for by this the heav'nly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt; 210
A glorious apparition, had not doubt
And carnal fears that day dimm'd Adam's eye.

Not that more glorious, when the angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin like, had levied war,
 War unproclam'd. The princely hierarch
 In their bright stand there left his pow'rs to seize
 Possession of the garden; he alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great Visitant approach'd, thus spake. 225

Eve, now expect great tidings, which perhaps
 Of us will soon determin, or impose
 New laws to be observ'd; for I descry
 From yonder blazing cloud that veils the hill
 One of the heav'nly host, and by his gate
 None of the meanest, some great potentate
 Or of the thrones above, such majesty
 Invests him coming; yet not terrible,
 That I should fear, nor sociably mild,
 As Raphael, that I should much confide; 235
 But solemn and sublime, whom not to offend,
 With reverence I must meet, and thou retire.
 He ended; and th' arch-angel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man; over his lucid arms 240

A military vest of purple flow'd;
 Livelier than Melibœan or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce; Iris had dipt the woof;
 His starry helm unbuckled show'd him prime
 In manhood where youth ended; by his side
 As in a glist'ring zodiac hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low; he kingly from his state
 Inclind not, but his coming thus declar'd.

Adam, Heav'n's high behest no preface needs;
 Sufficient that thy pray'rs are heard; and Death,
 Then due by sentence when thou didst transgress,
 Defeated of his seizure many days
 Giv'n thee of grace, wherein thou may'st repent,
 And one bad act with many deeds well done
 May'st cover: well may then thy Lord appear'd
 Redeem thee quite from Death's rapacious clame;
 But longer in this Paradise to dwell
 Permits not; to remove thee I am come,
 And send thee from the garden forth to till
 The ground whence thou wast taken; fitter soil.

He added not; for Adam at the news
 Heart-struck with chilling gripe of sorrow stood,
 That all his senses bound; Eve, who unseen
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire.

Of unexpected stroke, worse than of death!

Must I thus leave thee, Paradise, thus leave
 Thee, native soil; these happy walks and shades,
 Fit haunt of gods; where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O Flowers,
 That never will in other climate grow,
 My early visitation, and my last,
 At even, which I bred up with tender hand
 From the first opening bud, and gave ye names;
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from th' ambrosial fount?
 Thee lastly, nuptial Bow'r, by me adorn'd
 With what to sight or smell was sweet, from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure
 And wild, how shall we breathe in other air
 Less pure, accusom'd to immortal fruits?

Whom thus the angel interrupted mild
 Lament not, Eve, but patiently resign
 What justly thou hast lost; nor set thy heart,
 Thus over-fond, on that which is not thine;
 Thy going is not lonely; with thee goes
 Thy husband; him to follow thou art bound;
 Where he abides, think there thy native soil.
 Adam by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd,
 To Michael thus his humble words address'd:
 Celestial, whether among the thrones, or nam'd

Of them the high'est, for such of shape may seem
 Prince above princes, gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us; what besides
 Of sorrow and dejection and despair
 Our frailty can sustain, thy tidings bring,
 Departure from this happy place, our sweet
 Recess, and only consolation left
 Familiar to our eyes, all places else
 Inhospitable appear and desolate,
 Not knowing us nor known: and if by pray'r
 Incessant I could hope to change the will
 Of him, who all things can, I would not cease
 To weary him with my wild wailing cries:
 But pray'n against his absolute decree
 No more avails than breath against the wind,
 Blown rising back on him that breathes it forth:
 Therefore to his great bidding I submit
 This most afflictive that departing hence,
 As from his face shall be hid, deprived
 His blessed count'nance: here I should frequent
 With worship place by place where he vouchsaf'd
 Presence living, and to my sons relate,
 On this mount he appear'd, under this tree
 Stood visible, among these plumes his voice
 I heard, here with him at this fountain talk'd:
 So many grateful altars I would rear
 Of grassy turf, and flume up every stone

Of lustre from the brook, in memory, 325
 Or monument to ages, and thereon
 Offer sweet-smelling gums and fruits and flowers; all
 In yonder nether world where shall I seek
 His bright appearances, or footstep trace?
 For though, I fled him angry, yet recall'd
 To life prolong'd and promis'd race, I now 330
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore.

To whom thus Michael with regard benign,
 Adam, thou know'st Heav'n his, and all the Earth,
 Not this rock only; his omnipresence fills 336
 Land, sea, and air, and every kind that lives,
 Fomented by his virtual Pow'r and warmth;
 All th' Earth he gave thee to possess and rule,
 No despicable gift; surmise not then 340
 His presence to these narrow bounds confin'd
 Of Paradise or Eden: this had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had thither come
 From all the ends of th' Earth, to celebrate 345
 And reverence thee their great Progenitor.
 But this præminence thou hast lost, brought down
 To dwell on even ground, now with thy sons;
 Yet doubt not but in valley and in plain,
 God is as here, and will be found alike 350
 Present, and of his presence many a sign
 Still following thee, still compassing thee round.

With goodness and paternal love, his face
 Express, and of his steps the track divine
 Which that thou may'st believe, and be confirm'd
 Ere thou from hence depart; know I am sent
 To show thee what shall come in future days
 To thee and to thy offspring; good with bad
 Expect to hear; spiritual Grace contending
 With sinfulness of men; whereby to learn
 True patience, and to temper joy with fear
 And pious sorrow; equally int' dress'd
 By moderation either state to bear
 Prosperous or adverse; so shall thou lead
 Safest thy life, and best prepar'd endure
 Thy mortal passage when it comes. Ascend
 This hill; let Eve (for I have drench'd her eyes)
 Here sleep below; while thou to foresight wait'st;
 As once thou wast, while she to life was join'd.
 To whom thus Adam graciously reply'd
 Ascend, I follow thee; safe Guide, the path
 Thou lead'st me, and to the hand of Heav'n submit.
 However chaf'ning, to the evil turn
 My obvious heel; learning to overcome
 By suffering, and earn rest from labor won.
 If so I may attain. So both ascend
 In the vision of God: It was a hill
 Of Paradise the highest, from whose top
 The hemisphere of Earth in clear sky
 Stretch'd out to th' amplest reach of prospect lay.

Not high'er that hill, nor wider looking round;
 Whereon for different cause the Temple rose,
 Our second Adam in the wilderness, from whence
 'To shew him all Earth's kingdoms and their glory.
 His eye might there command wherever stood
 City of old, or modern fame, the seat
 Of mightiest empire, from the destined walls
 Of Cambalun, seat of Cathalan Em, to shew him
 And Samarra, and by Oxus, Persia's throne;
 'To Paquin of Sinajah kings, and thence
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatana sat; or since
 In Hispahan, or where the Russian Ksar
 In Mosco, or the Sultan in Bizandoe, or
 Turchestan, nor could his eye not ken
 Th' empire of Nogais to his utmost port
 Ereco, and the less maritime kings
 Mombaza, and Quiloa, and Melind; wold
 And Sofala the light Ophir, to the realm
 Of Congo, and Angola farthest south;
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almanzor, Fez and Sus,
 Marocco and Algiers, and Trevisen;
 On Europe thence, and where Rome was to sway
 The world: in spirit perhaps, he saw
 Rich Mexico the seat of Montezuma,
 And Culco in Peru, the richer seat

Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons
 Call El Dorado; but to nobler sights
 Michael from Adam's eyes the film remov'd;
 Which that false Fruit that promis'd longer sight
 Had bred; then purg'd with euphrasy and rue
 The visual nerve; for he had much to see;
 And from the well of Life three drops in still
 So deep the power of these ingredients pierc'd,
 E'en to the inmost seat of mental sight,
 That Adam now enforc'd to close his eyes;
 Sunk down; and all his spirits becoming intranc'd
 But him the gentle angel by the hand
 Soon rais'd; and his attention thus recall'd.

Adam, how open'd thine eyes; and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd
 Th' excepted Tree, nor with the snake conspir'd
 Nor sinn'd thy sin; yet from that sin derive
 Corruption to bring forth more violent deeds.

His eyes he open'd; and beheld a field,
 Part arable and silt, whereon were sheaves
 New reap'd; the other part sheep-walks and folds;
 Both midst an altar as the land-mark stood,
 Rustic, of grassy sord; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf,
 Uncull'd, as came to hand; a shepherd next

More meek came with the firstlings of his flock,
 Choicest and best; then sacrifice, laid down,
 The inwards and their fat, with intense sorrow,
 On the cleft wood, and all due rites perform'd.
 His offering soon propitious fire from Heaven
 Consum'd with visible glance, and grateful flames;
 The other's not, for his was not sincere;
 Whereof the holy rag'd, and as they stalk'd,
 Smote him into the midst with a stone
 That beat out life; he fell, and deadly pale
 Groan'd out his soul with gulfing blood; he fell
 Much to that fight was Adam in his heart
 Dismay'd, and thus in haste toge-
 ther cry'd aloud.

O Teacher, some great mischief hath befall'n
 To that noble man, who well hath sacrific'd;
 Is pity thus, and pure devotion

Whom Michael thus, he also reply'd,
 These two are brethren; Adam and I
 Out of thy loins; with unjust the just hath slain;
 For envy that his brother's offering found
 From Heav'n's acceptance; but the bloody fact
 Will be aveng'd, and th' other's faith approv'd
 Lose no reward, tho' here thou shalt die,
 Rolling in dust and gore. To which our Sire

Alas, both for the deed and for the cause
 But have I now seen death? is this the way
 I must return to native dust? O fight
 Of terror, foul and ugly to behold,

Horrid to think, how horrible to feel! 465
To whom thus Michael. Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at the entrance than within. 470
Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famine, by intemperance more
In meats and drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou may'st know 475
What misery th' inabstinence of Eve
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazar-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies 480
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestin stone and ulcer, colic pangs,
Demoniac phrenzy, mooping melancholy, 485
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums,
Dire was the tossing, deep the groans; Despair
Tended the sick, busied stout couch to couch; 490
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invoc'd

With vows, as their chief good, and final hope
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept,
Though not of woman born: compassion quell'd
His best of man, and gave him up to tears.
A space, till firmer thoughts restrain'd excess;
And scarce recovering words his plaint renew'd.

O miserable Mankind, to what fall
Degraded, to what wretched state reserv'd!
Better end here unborn. Why is life given
To be thus wrastled from us? rather why
Obtruded on us thus? who if we knew
What we receive, would either not accept
Life offer'd, or soon beg to lay it down.
Glad to be so dismiss'd in peace. Can thus
Th' image of God in man created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debas'd
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free.
And for his Maker's image, take exempt?

Their Maker's image, answer'd Michael, then
Forsook them, when themselves they vilify'd
To serve ungovern'd appetite, and took
His image whom they serv'd a brutish vice,
Inductive mainly to the sin of Envy.
Therefore for aye is their punishment;

Disfiguring not God's likeness, but their own;
Or if his likeness, by themselves defac'd,
While they pervert pure Nature's healthful rules
To loathsome sickness, worthily, since they
God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit;
But is there yet no other way, besides
These painful passages, how we may come
To death; and mix with our connatural dust?

There is, said Michael, if thou well observe 530
The rule of not too much, by Temperance taught,
In what thou eat'st and drink'st, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So may'st thou live, till like ripe fruit thou drop 535
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature:

This is old age; but then thou must outlive
Thy youth, thy strength, thy beauty, which will change
To wither'd, weak, and gray; thy senses then 540
Obtuse, all taste of pleasure must forego,
To what thou hast; and for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry
To weigh thy spirits down, and last consume 545
The balm of life. To whom our Ancestor

Henceforth fly not death, nor would prolong
Life much; but rather how I may be quit

Fairest and easiest of this cumbrous charge,
 Which I must keep till my appointed day;
 Of rendring up, and patiently attend
 My dissolution. Michaël reply'd
 Nor love thy life, nor hate; but what thou liv'st
 Live well, how long or short permit to Heaven;
 And now prepare thee for another sight.
 He look'd, and saw a spacious plain; whereon
 Were tents, of various hue; by some were herds
 Of cattel grazing; others, whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ; and who mov'd
 Their stops and chords was seen; his volant touch
 Instinct through all proportions low and high
 Fleed and pursu'd transverse the resonant fugue.
 In other part stood one who at the forge
 Lab'ring, two massy clods of ir'on and brass
 Had melted, (whether found where casual fire
 Had wasted woods on mountain or in vale,
 Down to the veins of earth, thence gliding hot
 To some cave's mouth, or whether wash'd by stream
 From underground) the liquid ore he drain'd
 Into fit molds prepar'd; from which he form'd
 First his own tools; then, what might else be wrought
 Fusil or gray'n in metal. After these
 But on the hither side, a different sort
 From the high neighb'ring hills, which was their seat,
 Down to the plain descended: by their guise

Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid, nor those things last which might preserve
Freedom and peace to men: they on the plain
Long had not walk'd, when from the tents behold
A bevy of fair women, richly gay
In gems and wanton dress; to th' harp they sung
Soft amorous ditties, and in dance came on:
The men though grave, ey'd them, and let their eyes
Rove without rein, till in the amorous net
Fast caught, they lik'd, and each his liking chose;
And now of love they treat, till th' ev'ning star,
Love's harbinger, appear'd; then all in heat
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invoc'd:
With feast and music all the tents resound.
Such happy interview and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies attach'd the heart
Of Adam, soon inclin'd to admit delight,
The bent of Nature; which he thus express'd.

True opener of mine eyes, prime Angel blest,
Much better seems this vision, and more hope
Of peaceful days portends than those two past;
Those were of hate and death, or pain much worse,
Here Nature seems fulfill'd in all her ends
To whom thus Michael. Judge not what is best
By pleasure, though to Nature seeming meet,

Created, as thou art, to nobler end 605
 Holy and pure, conformity divine.
 Those tents thou saw'st so pleasant, were the tents
 Of Wickedness, wherein shall dwell his race
 Who slew his brother; studious they appear
 Of arts that polish life, inventors rare, 610
 Unmindful of their Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous offspring shall beget;
 For that fair female troop thou saw'st, that seem'd
 Of goddesses, so blithe, so smooth, so gay, 615
 Yet empty of all good, wherein consists
 Woman's domestic honor and chief praise;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,
 To dress, and troll the tongue, and roll the eye. 620
 To these that sober race of men, whose lives
 Religious titled them the sons of God,
 Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy, 625
 Erelong to swim at large; and laugh, for which
 The world ere long a world of tears must weep.

To whom thus Adam of short joy bereft.
 O pity! and shame, that they who to live well
 Enter'd so fair, should turn aside to tread 630
 Paths indirect, or in the mid way faint!
 But still I see the tenor of man's woe

Holds on the same, from woman to begin.

From man's effeminate slackness it begins,
Said th' angel, who should better hold his place 635
By wisdom and superior gifts receiv'd.
But now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him, towns, and rural works between,
Cities of men with lofty gates and towers, 640
Concourse in arms, fierce faces threat'ning war,
Giants of mighty bone, and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battel rang'd
Both horse and foot, nor idly must'ring stood; 645
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine
From a fat meadow ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty; scarce with life the shepherds fly; 650
But call in aid, which makes a bloody fray;
With cruel torneament the squadrons join;
Where cattel pastur'd late, now scatter'd lies
With carcasses and arms th' infanguin'd field
Deserted: others to a city strong 655
Lay siege, incamp'd; by battery, scale, and mine;
Assaulting; others from the wall defend
With dart and javelin, stones and sulphurous fire;
On each hand slaughter and gigantic deeds.
In other part the scepter'd heralds call 660

To council in the city gates : anon and all no doubt
 Grey-headed men and grave, with warriors mix'd,
 Assemble, and harangues are heard, but soon
 In factious opposition, till at last
 Of middle age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth and peace,
 And judgment from above ; him old and young
 Exploded and had seisd with violent hands,
 Had not a cloud descending snatch'd him thence 670
 Unseen amid the throng : so violence
 Proceeded, and oppression, and sword-law
 Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turn'd full sad : O what are these, 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother : for of whom such massacre
 Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not Heav'n
 Rescued, had in his righteousness been lost
 To whom thus Michael, These are the product
 Of those ill-mated marriages thou saw'st ;
 Where good with bad were match'd, who of themselves
 Abhor to join ; and by imprudence mix'd, 686
 Produce prodigious births of body or mind.
 Such were these giants, men of high renown ;

For in those days Might only shall be' admir'd,
And Valor and heroic Virtue call'd;
To overcome in battel, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory, and for glory done
Of triumph, to be stil'd great Conquerors,
Patrons of Mankind, Gods, and sons of Gods,
Destroyers rightlier call'd and Plagues of men:
Thus fame shall be achiev'd, renown on Earth,
And what most merits fame in silence hid.
But he the sey'nth from thee, whom thou beheldst
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes for daring single to be just,
And utter odious truth, that God would come
To judge them with his saints; him the Most High
Rapt in a balmy cloud, with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to show thee what reward
Awaits the good, the rest what punishment;
Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd;
The brazen throat of War had ceas'd to roar;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting, as besel,

Rape or adultery, where passing fair
Allur'd them; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declar'd 726
And testify'd against their ways; he oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preach'd
Conversion and repentance, as to souls
In prison under judgments imminent: 735
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his tents far off;
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measur'd by cubit, length, and breadth, and highth,
Smear'd round with pitch, and in the side a door 731
Contriv'd, and of provisions laid in large
For man and beast: when lo a wonder strange!
Of every beast, and bird, and insect small
Came sev'ns, and pairs, and enter'd in, as taught 735
Their order: last the sire, and his three sons
With their four wives; and God made fast the door.
Meanwhile the south-wind rose, and with black wings
Wide hovering, all the clouds together drove
From under Heav'n; the hills to their supply 740
Vapor, and exhalation dusk and moist,
Sent up amain; and now the thicken'd sky
Like a dark cieling stood; down rush'd the rain
Impetuous, and continued till the Earth

No more was seen; the floating vessel swum 743
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; sea cover'd sea,
Sea without shore; and in their palaces 750
Where Luxury late reign'd, sea-monsters whelp'd
And stabled; of mankind, so numerous late,
All left, in one small bottom swum imbarck'd.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad, 755
Depopulation? thee another flood,
Of tears and sorrow' a flood thee also drown'd,
And sunk thee as thy sons; till gently rear'd
By th' angel, on thy feet thou stood'st at last,
Though comfortless, as when a father mourns 760
His children, all in view destroy'd at once;
And scarce to th' angel utter'dst thus thy plaint.

O Visions ill foreseen! better had I
Liv'd ignorant of future, so had borne
My part of evil only, each day's lot 765
Enough to bear; those now, that were dispens'd
The burd'n of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall 773
Him or his children; evil he may be sure,

Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel 775
 Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd
 Famine and anguish will at last consume
 Wand'ring that watry desert: I had hope
 When violence was ceas'd, and war on Earth, 780
 All would have then gone well, peace would have
 With length of happy days the race of man; [crown'd
 But I was far deceiv'd; for now I see
 Peace to corrupt no less than war to waste.
 How comes it thus? unfold celestial Guide, 785
 And whether here the race of man will end,

To whom thus Michael. Those whom last thou saw'st
 In triumph and luxurious wealth, are they
 First seen in acts of prowess eminent
 And great exploits, but of true virtue void; 790
 Who having spilt much blood, and done much waste
 Subduing nations, and achiev'd thereby
 Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride 795
 Raise out of friendship hostile deeds in peace.
 The conquer'd also, and enslav'd by war
 Shall with their freedom lost all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of battel found no aid 800

Against invaders; therefore cool'd in zeal
Thenceforth shall practice how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for th' Earth shall bear
More than enough, that temp'rance may be try'd:
So all shall turn degenerate, all deprav'd, 806
Justice and temp'rance, truth and faith forgot;
One man except, the only son of Light
In a dark age, against example good,
Against allurements, custom, and a world 810
Offended; fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish, and before them set
The paths of righteousness, how much more safe,
And full of peace, denouncing wrath to come, 815
On their impenitence; and shall return
Of them derided, but of God observ'd
The one just man alive; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst 820
A world devote to universal wrack.
No sooner he with them of man and beast
Select for life shall in the ark be lodg'd,
And shelter'd round, but all the cataracts
Of Heav'n set open on the Earth shall pour 825
Rain day and night; all fountains of the deep
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise

Above the highest hills; then shall this mount
Of Paradise by might of waves be mov'd 830
Out of his place, push'd by the horned Flood,
With all his verdure spoil'd, and trees adrift,
Down the great river to the opening gulf,
And there take root an island salt and bare,
The haunt of seals, and orcs, and sea-mews clang:
To teach thee that God attributes to place 836
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
Which now abated; for the clouds were fled,
Driv'n by a keen north-wind, that blowing dry
Wrinkled the face of Deluge, as decay'd;
And the clear sun on his wide watry glass
Gaz'd hot, and of the fresh wave largely drew, 845
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot tow'ards the Deep; who now had stop't
His sluices, as the Heav'n his windows shut.
The ark no more now flotes, but seems on ground
Fast on the top of some high mountain fix'd, 851
And now the tops of hills as rocks appear;
With clamor thence the rapid currents drive
Tow'ards the retreating sea their furious tide.
Forthwith from out the ark a raven flies, 855
And after him, the surer messenger,

A dove sent forth once and again to spy
Green tree or ground where on his foot may light;
The second time returning, in his bill
An olive leaf he brings, pacific sign: 860
Anon dry ground appears, and from his ark
The ancient fire descends with all his train;
Then with uplifted hands, and eyes devout,
Grateful to Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow 865
Conspicuous with three list'd colors gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam erst so sad
Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canst represent 870
As present, heav'nly Instructor, I revive
At this last sight, assur'd that man shall live
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice 875
For one man found so perfect and so just,
That God vouchsafes to raise another world
From him, and all his anger to forget.
But say, what mean those color'd streaks in Heav'n
Distended as the brow of God appeas'd, 880
Or serve they as a flow'ry verge to bind
The fluid skirts of that same watry cloud,
Lest it again dissolve and show'r the Earth?

To whom th' arch-angel. Dext'rously thou aim'st;

So willingly doth God remit his ire, 885
 Though late repenting him of man deprav'd,
 Griev'd at his heart, when looking down he saw
 The whole Earth fill'd with violence, and all flesh
 Corrupting each their way; yet those remov'd,
 Such grace shall one just man find in his sight, 890
 That he relents, not to blot out mankind,
 And makes a covenant never to destroy
 The Earth again by flood, nor let the sea
 Surpass his bounds, nor rain to drown the world
 With man therein or beast; but when he brings 895
 Over the Earth a cloud, will therein set
 His triple-color'd bow, whereon to look,
 And call to mind his covenant: Day and Night,
 Seed-time and Harvest, Heat and hoary Frost 899
 Shall hold their course, till fire purge all things new,
 Both Heav'n and Earth wherein the just shall dwell.

The End of the Eleventh Book.



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PARADISE LOST.

BOOK XII.

The Argument.

The angel Michael continues from the Flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the Church till his second coming. Adam greatly satisfied and recomfited by these relations and promises descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the cherubim taking their stations to guard the place.

AS one who in his journey bates at noon,
Though bent on speed; so here th' arch-angel paus'd
Betwixt the world destroy'd and world restor'd,
If Adam ought perhaps might interpose;
Then with transition sweet new speech resumes. 5
Thus thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense: 10
Henceforth what is to come I will relate,
Thou therefore give due audience, and attend.
This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity, 15

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With some regard to what is just and right
 Shall lead their lives, and multiply apace,
 Lab'ring the soil, and reaping plenteous crop,
 Corn wine and oil; and from the herd or flock,
 Oft sacrificing bullock, lamb, or kid, 20
 With large wine-offerings pour'd, and sacred feast
 Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule; till one shall rise
 Of proud ambitious heart, who not content 25
 With fair equality, fraternal state,
 Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of Nature from the Earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous:
 A mighty Hunter thence he shall be stil'd
 Before the Lord, as in despite of Heav'n,
 Or from Heav'n claiming second sovereignty; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden towards the West, shall find 40
 The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell;
 Of brick, and of that stuff they cast to build

A city' and tower, whose top may reach to Heav'n;
 And get themselves a name, lest far dispers'd 45
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tower
 Obstruct Heav'n-tow'rs, and in derision sets
 Upon their tongues a various spi'rit to raise
 Quite out their native language, and instead
 To sow a jangling noise of words unknown: 55
 Forthwith a hideous gabble rises loud
 Among the builders; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storm; great laughter was in Heav'n
 And looking down, to see the hubbub strange 60
 And hear the din; thus was the building left
 Ridiculous, and the work Confusion nam'd.

35 Whereto thus Adam fatherly displeas'd.
 O execrable son so to aspire
 Above his brethren, to himself assuming 65
 Authority usurp'd, from God not given:
 He gave us only over beast, fish, fowl,
 Dominion absolute; that right we hold 40
 By his donation; but man over men
 He made not lord; such title to himself 70
 Reserving, human left from human free.

But this usurper his encroachment proud
 Stays not on man; to God his tower intends
 Siege and defiance: wretched man! what food
 Will he convey up thither to sustain 75
 Himself and his rash army, where thin air
 Above the clouds will pine his entrails gross,
 And famish him of breath, if not of bread?
 To whom thus Michael, Justly thou abhorr'st
 That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue
 Rational liberty; yet know withal,
 Since thy origi'nal lapse, true Liberty
 Is lost, which always with right Reason dwells
 Twinn'd, and from her hath no dividual being: 85
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires
 And upstart passions catch the government
 From Reason, and to servitude reduce
 Man till then free. Therefore since he permits 90
 Within himself unworthy powers to reign
 Over free Reason, God in judgment just
 Subjects him from without to violent lords;
 Who oft as undeservedly inthral
 His outward freedom: tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd

Deprives them of their outward liberty, 100
Their inward lost: witness th' irreverent son
Of him who built the ark, who for the shame
Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
Thus will this latter, as the former world, 105
Still tend from bad to worse, till God at last
Wearied with their iniquities, withdraw
His presence from among them; and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways; 110
And one peculiar nation to select
From all the rest, of whom to be invoc'd,
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship; O that men 115
(Canst thou believe?) should be so stupid grown,
While yet the Patriarch liv'd, who scap'd the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods! yet him God the Most High vouchsafes
To call by vision from his father's house, 121
His kindred and false gods, into a land
Which he will shew him, and from him will raise
A mighty nation, and upon him shower
His benediction so, that in his seed 125
All nations shall be blest; he strait obeys,
Not knowing to what land, yet firm believes:

I see him, but thou canst not, with what faith
He leaves his gods, his friends, and native soil
Ur of Chaldea, passing now the ford
To Haran, after him a cumbrous train
Of herds and flocks, and numerous servitude;
Not wand'ring poor, but trusting all his wealth
With God, who call'd him, in a land unknown
Canaan he now attains; I see his tents
Pitch'd about Sechem, and the neighb'ring plain
Of Moreh; there by promise he receives
Gift to his progeny of all that land,
From Hamath northward to the desert South,
(Things by their names I call, though yet unnam'd)
From Hermon east to the great western sea;
Mount Hermon, yonder sea; each place behold
In prospect, as I point them; on the shore
Mount Carmel; here the double-founted stream
Jordan, true limit eastward; but his sons
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the Earth
Shall in his seed be blessed; by that seed
Is meant thy great Deliverer, who shall bruise
The serpent's head; whereof to thee anon
Plainlier shall be reveal'd. This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a grand-child leaves,
Like him in faith, in wisdom, and renown;
The grand-child with twelve sons increas'd departs

From Canaan, to a land hereafter call'd 156
Egypt, divided by the river Nile;
See where it flows, disgorging at sev'n mouths
Into the sea : to sojourn in that land
He comes invited by a younger son 160
In time of dearth, a son whose worthy deeds
Raise him to be the second in that realm
Of Pharaoh ; there he dies, and leaves his race
Growing into a nation, and now grown
Suspected to a sequent king, who seeks 165
To stop their overgrowth, as inmate guests
Too numerous ; whence of guests he makes them slaves
Inhospitably, and kills their infant males :
Till by two brethren (those two brethren call
Moses and Aaron) sent from God to clame 170
His people from inthralment, they return
With glory' and spoil back to their promis'd land.
But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgments dire ; 175
To blood unshed the rivers must be turn'd ;
Frogs, lice, and flies must all his palace fill
With loath'd intrusion, and fill all the land ;
His cattel must of rot and murren die ;
Botches and blains must all his flesh imboss, 180
And all his people ; thunder mix'd with hail,
Hail mix'd with fire must rend th' Egyptian sky,
And wheel op th' Earth, devouring where it rolls ;

What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down 185
Must eat, and on the ground leave nothing green;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last with one midnight stroke all the first-born
Of Egypt must lie dead. Thus with ten wounds 190
The river-dragon tam'd at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as ice
More harden'd after thaw, till in his rage
Pursuing whom he late dismiss'd, the sea 195
Swallows him with his host, but them lets pass
As on dry land between two crystal walls,
Aw'd by the rod of Moses so to stand
Divided, till his rescued gain their shore:
Such wondrous power God to his saint will lend, 200
Though present in his angel, who shall go
Before them in a cloud, and pill'ar of fire,
By day a cloud, by night a pill'ar of fire,
To guide them in their journey, and remove
Behind them, while th' obdurate king pursues: 205
All night he will pursue, but his approach
Darkness defends between till morning watch;
Then through the fiery pillar and the cloud
God looking forth will trouble all his host,
And craze their chariot wheels: when by command
Moses once more his potent rod extends 211

Over the sea; the sea his rod obeys;
On their imbattel'd ranks the waves return,
And overwhelm their war: the race elect
Safe towards Canaan from the shore advance 215
Through the wild desert, not the readiest way,
Lest entering on the Canaanite alarm'd
War terrify them inexpert, and fear
Return them back to Egypt, chusing rather
Inglorious life with servitude; for life 220
To noble and ignoble is more sweet
Untrain'd in arms, where Rashness leads not on.
This also shall they gain by their delay
In the wide wilderness, there they shall found
Their government, and their great senate chuse 225
Through the twelve Tribes, to rule by laws ordain'd:
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpet's sound,
Ordain them laws; part such as appertain 230
To civil justice, part religious rites
Of sacrifice, informing them, by types
And shadows, of that destin'd seed to bruise
The serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God 235
To mortal ear is dreadful; they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access

Without Mediator, whose high office now 240
Moses in figure bears, to introduce
One greater, of whose day he shall foretel,
And all the prophets in their age the times
Of great Messi'ah shall sing. Thus laws and rites
Establish'd, such delight hath God in men 245
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle,
The Holy One with mortal men to dwell:
By his prescript a sanctuary is fram'd
Of cedar, overlaid with gold, therein 250
An ark, and in the ark his testimony,
The records of his covenant, over these
A mercy-seat of gold between the wings
Of two bright cherubim; before him burn
Sev'n lamps as in a zodiac representing 255
The heav'nly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey, and at length they come,
Conducted by his angel to the land
Promis'd to Abraham and his seed: the rest 260
Were long to tell, how many battels fought,
How many kings destroy'd, and kingdoms won,
Or how the sun shall in mid Heav'n stand still
A day entire, and Night's due course adjourn,
Man's voice commanding, Sun in Gibeon stand, 265
And thou Moon in the vale of Alalon,
Till Israel overcome; so call the third

From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win.

Here Adam interpos'd. O Sent from Heav'n, 270
Inlightner of my darkness, gracious things
'Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true opening, and my heart much eas'd,
Erewhile perplex'd with thoughts what would become
Of me and all mankind; but now I see 276
His day, in whom all nations shall be blest,
Favor unmerited by me, who sought
Forbidden knowledge by forbidden means.

This yet I apprehend not, why to those 280
Among whom God will deign to dwell on Earth
So many and so various laws are given;
So many laws argue so many sins
Among them; how can God with such reside?

To whom thus Michael. Doubt not but that Sin
Will reign among them, as of thee begot; 286
And therefore was law giv'n them to evince
Their natural pravity, by stirring up
Sin against Law to fight: that when they see
Law can discover sin, but not remove, 290
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,
Just for unjust, that in such righteousness
To them by faith imputed, they may find 295

Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given 300
With purpose to resign them in full time
Up to a better covenant, disciplin'd
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear 305
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly belov'd, being but the minister
Of Law, his people into Canaan lead;
But Joshua whom the Gentiles Jesus call, 310
His name and office bearing, who shall quell
The adversary serpent, and bring back
Through the world's wilderness long wander'd man
Safe to eternal paradise of rest.
Mean while they in their earthly Canaan plac'd 315
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft he saves them penitent
By judges first, then under kings; of whom 320
The second, both for piety renown'd
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne

For ever shall endure; the like shall sing
All Prophecy, that of the royal stock 325
Of David (so I name this king) shall rise
A son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end. 330
But first a long succession must ensue,
And his next son, for wealth and wisdom fam'd,
The clouded ark of God, till then in tents
Wand'ring, shall in a glorious temple' inshrine.
Such follow him as shall be register'd 335
Part good, part bad, of bad the longer scroll,
Whose foul idolatries, and other faults
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their land,
'Their city', his temple, and his holy ark 340
With all his sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion, Babylon thence call'd.
There in captivity he lets them dwell
The space of seventy years, then brings them back,
Remembring mercy, and his covenant sworn 346
To David, stablish'd as the days of Heav'n.
Return'd from Babylon by leave of kings
Their lords, whom God dispos'd, the house of God
They first re-edify, and for a while 350
In mean estate live moderate, till grown

In wealth and multitude, factious they grow;
 But first among the priests dissention springs,
 Men who attend the altar, and should most
 Endeavor peace: their strife pollution brings 355
 Upon the temple' itself: at last they seize
 The scepter, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed king Messiah might be born
 Barr'd of his right; yet at his birth a star 360
 Unseen before in Heav'n proclames him come,
 And guides the eastern Sages, who inquire
 His place, to offer incense, myrrh, and gold;
 His place of birth a solemn angel tells
 To simple shepherds, keeping watch by night; 365
 They gladly thither haste, and by a quire
 Of squadron'd angels hear his carol sung.
 A virgin is his mother, but his fire
 The power of the Most High; he shall ascend
 The throne hereditary, and bound his reign 370
 With Earth's wide bounds, his glory with the Heav'ns.

He ceas'd, discerning Adam with such joy
 Surcharg'd, as had like grief been dew'd in tears,
 Without the vent of words, which these he breath'd.

O Prophet of glad tidings, finisher 375
 Of utmost hope! now clear I understand
 What oft my steddieft thoughts have search'd in vain;
 Why our great expectation should be call'd
 The Seed of Woman: Virgin Mother, hail,

High in the love of Heav'n, yet from my loins 380
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with Man unites.

Needs must the serpent now his capital bruise
Expect with mortal pain: say where and when 384
Their fight, what stroke shall bruise the victor's heel.

To whom thus Michael. Dream not of their fight,
As of a duel, or the local wounds
Of head or heel: not therefore joins the Son

Manhood to God-head, with more strength to foil
Thy enemy; nor so is overcome 390

Satan, whose fall from Heav'n, a deadlier bruise,
Disabled not to give thee thy death's wound:

Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works

In thee and in thy seed: nor can this be 395
But by fulfilling that which thou didst want,

Obedience to the law of God, impos'd
On penalty of death, and suffering death,

The penalty to thy transgression due,
And due to theirs which out of thine will grow: 400

So only can high justice rest appaid.
The law of God exact he shall fulfil

Both by obedience and by love, though love
Alone fulfil the law; thy punishment

He shall endure by coming in the flesh 405
To a reproachful life and cursed death,
Proclaiming life to all who shall believe

In his redemption, and that his obedience
 Imputed becomes theirs by faith, his merits
 To save them, not their own, though legal works.
 For this he shall live hated, be blasphem'd, 411
 Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accurs'd, nail'd to the cross
 By his own nation, slain for bringing life;
 But to the cross he nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction; so he dies,
 But soon revives; Death over him no power 420
 Shall long usurp; ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works: this God-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life; this act 430
 Shall bruise the head of Satan, crush his strength,
 Defeating Sin and Death, his two main arms,
 And fix far deeper in his head their stings
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death like sleep,
 A gentle wafting to immortal life, 435

Nor after resurrection shall he stay
Longer on Earth than certain times to' appear
To his disciples; men who in his life
Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd
And his salvation, them who shall believe
Baptizing in the prosperous stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall
For death, like that which the Redeemer dy'd.
All nations they shall teach; for from that day
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world;
So in his seed all nations shall be blest.
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine; there shall surprise
The serpent, Prince of Air, and drag in chains
Through all his realm; and there confounded leave;
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this world's dissolution shall be ripe,
With glory and power to judge both quick and dead,
To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss
Whether in Heav'n or Earth, for then the Earth

Shall all be paradise, far happier place
Than this of Eden, and far happier days. 465

So spake th' arch-angel Michaël, then paus'd,
As at the world's great period; and our sire
Replete with joy and wonder thus reply'd:

O Goodness infinite, Goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Than that which by creation first brought forth
Light out of darkness! full of doubt I stand,
Whether I should repent me now of sin

By me done and occasion'd, or rejoice 475

Much more, that much more good thereof shall spring,

To God more glory, more good will to men

From God, and over wrath grace shall abound.

But say, if our Deliverer up to Heav'n

Must reascend, what will betide the few 480

His faithful, left among th' unfaithful herd,

The enemies of truth? who then shall guide

His people, who defend? will they not deal

Worse with his followers than with him they dealt?

Be sure they will, said th' angel; but from Heav'n

He to his own a Comforter will send, 486

The promise of the Father, who shall dwell

His Spirit within them, and the law of faith

Working through love, upon their hearts shall write,

To guide them in all truth, and also arm 490

With spiritual armour, able to resist

Satan's assaults, and quench his fiery darts;
What man can do against them, not afraid,
Though to the death, against such cruelties
With inward consolations recompens'd, 495
And oft supported so as shall amaze
Their proudest persecutors: for the Spirit
Pour'd first on his Apostles, whom he sends
To' evangelize the nations, then on all
Baptiz'd, shall them with wondrous gifts induce 500
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n: at length
Their ministry perform'd, and race well run, 505
Their doctrine and their story written left;
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers; grievous wolves,
Who all the sacred mysteries of Heav'n
To their own vile advantages shall turn 510
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to' avail themselves of names,
Places, and titles, and with these to join 516
Secular power; though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and given

To all believers; and from that pretence, 530
 Spiritual laws by carnal power shall force
 On every conscience; laws which none shall find
 Left them inroll'd; or what the Spirit within
 Shall on the heart engrave. What will they then
 But force the Spirit of Grace itself, and bind 535
 His consort Liberty? what, but unbuild
 His living temples, built by faith to stand,
 Their own faith not another's? for on Earth
 Who against faith and conscience can be heard
 Infallible? yet many will presume: 540
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spirit and truth; the rest, far greater part,
 Will deem in outward rites and specious forms
 Religion satisfy'd; Truth shall retire 545
 Bestuck with slanderous darts, and works of faith
 Rarely be found: so shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear of respiration to the just, 550
 And vengeance to the wicked, at return
 Of him so lately promis'd to thy aid
 The Woman's Seed, obscurely then foretold,
 Now amplier known thy Saviour and thy Lord,
 Last in the clouds from Heav'n to be reveal'd 555
 In glory of the Father, to dissolve
 Satan with his perverted world, then raise

From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, ages of endless date
Founded in righteousness and peace and love, 550
To bring forth fruits, joy and eternal bliss.

He ended; and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of Time,
Till Time stand fix'd? beyond is all abyss, 555
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire. 560
Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory. 570
And to the faithful death the gate of life;
Taught this by his example whom I now
Acknowledge my Redeemer ever blest.
To whom thus also th' angel last reply'd.
This having learn'd, thou hast attain'd the sum 575

Of wisdom; hope no high'er, though all the stars
 Thou knew'st by name, and all th' ethereal powers,
 All secrets of the deep, all Nature's works,
 Or works of God in Heav'n, Air, Earth, or sea,
 And all the riches of this world enjoy'dst, 580
 And all the rule, one empire; only add
 Deeds to thy knowledge answerable, add faith,
 Add virtue, patience, temperance, add love,
 By name to come call'd Charity, the soul
 Of all the rest: then wilt thou not be loath 585
 To leave this Paradise, but shalt possess
 A paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence; and see the guards, 590
 By me incamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round;
 We may no longer stay: go, waken Eve;
 Her also I with gentle dreams have calm'd 595
 Portending good, and all her spi'ries compos'd
 To meek submission: thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the woman's seed) on all mankind:
 That ye may live, which will be many days,
 Both in one faith unanimous though sad,

With cause for evils past, yet much more cheer'd
With meditation on the happy end. 605

He ended, and they both descend the hill;
Descended, Adam to the bower where Eve
Lay sleeping ran before, but found her wak'd;
And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I know;
For God is also in sleep; and dreams advise, 611
Which he hath sent propitious, some great good
Presaging, since with sorrow and heart's distress
Wearied I fell asleep: but now lead on,
In me is no delay; with thee to go, 615

Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heav'n, all places thou,
Who for my wilful crime art banish'd hence.
This further consolation yet secure 620
I carry hence; though all by me is lost,
Such favor I unworthy am vouchsaf'd,
By me the promis'd Seed shall all restore.

So spake our mother Eve, and Adam heard
Well pleas'd, but answer'd not; for now too nigh 625
Th' arch-angel stood, and from the other hill
To their fix'd station, all in bright array
The cherubim descended; on the ground
Gliding meteorous, as evening mist
Ris'n from a river o'er the marsh glides, 630
And gathers ground fast at the lab'rer's heel

Homeward returning. High in front advanc'd
 The brandish'd sword of God before them blaz'd
 Fierce as a comet; which with torrid heat,
 And vapor as the Lybian air adust, 635
 Began to parch that temp'rate clime; whereat
 In either hand the hast'ning angel caught
 Our ling'ring Parents, and to the eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain; then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms:
 Some natural tears they dropt, but wip'd them soon;
 The world was all before them, where to chuse 646
 Their place of rest, and Providence their guide:
 They hand in hand, with wand'ring steps and slow,
 Through Eden took their solitary way.

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END OF VOLUME SECOND.

